

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit phenomena, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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TELEPATHY.
The Imagery and Forebodings of Death.
Facts Related by Well Known People.

(Detroit Free Press.)

What is psychology? A science as yet unknown, save that it is connected intimately with the human soul, the half-awakened, latent consciousness of a dual existence which we have all experienced in those brief and momentary flashes of abnormal intelligence, which are extinguished by the investigation of reason, leaving us in greater darkness than before. By what cohesion of occult forces are we compelled to think of a long-forgotten friend, to wonder and speculate as to the possibility that he is yet alive, to recall accurately his features, tone of voice and other distinguishing characteristics, to dwell upon the fact of this mental resurrection, as something strange and foreboding, a presentiment that, like Banquo's ghost, will not down, and then to learn, a few days later, that at that particular date the friend in question had died hundreds of miles distant. This has occurred to so many people of intelligence and veracity that it has almost ceased to be a matter of surprise. Sometimes the memory thrust upon us does not mean death but life. We meet the person face to face, and after a hearty hand-shake, recount our premonition as a strange coincidence. But is it not possible that the friend coming to us had sent out a messenger dove—a thought, a wish, an intangible, unseen grappling-iron of memory that in some way touched a kindred chord in us—a vibration of the mental atmosphere in which the soul dwells? There must be certain conditions to evolve the phenomena, a keenness of psychic intelligence, an abnormally acute state of the senses as if all the windows of the soul were opened and the keynote of celestial telegraphy sounded. It is not given unto all men to see or hear the supernatural. There must be a psycho-physical relation established in the individual before any indications of that sensitive message can reach the consciousness. We can believe with the poet that isolated souls can tell us:

"I see a hand you cannot see,
Which beckons me away;
I hear a voice you cannot hear,
Which says I must not stay."

The realm of fiction has set science aside and given us, with realistic detail, the strange circumstance of vocal and visual clairvoyance. When, in "Jane Eyre," the blind Rochester calls in despair, "Jane! Jane! where are you?" the winds waft him back an answer: "Wait for me. I am coming."

How many readers of this paper have heard a voice—far distant—perhaps silent in the grave—ring in its old chime tones in the ears that had long since ceased to listen for its tones. The majority of people are not willing to talk about these things. They put the experience aside as something unaccountable, or credit it to the imagination. It may therefore be of some value to the readers of *The Free Press* to read a statement of facts, which are supported by living witnesses well known, who stand far above the dogmas of superstition, and whose education gives them the right to instruct others by their experience. The first of these is related by Dr. T. A. McGraw, one of the most distinguished surgeon-physicians in the State of Michigan.

MIND-READING.

"Of all abnormal nervous manifestations," says the doctor, in his paper on mind-reading, "the most curious are those rare cases of intense perceptive power of the brain which is called second sight. They are indeed so rare as to be rejected by most physicians as un-

real; and yet there are cases so well authenticated as to make it impossible to deny its possibility. I have myself met with one instance which seemed to be indisputable. A young lady was seized with inflammation of the spinal cord, in the course of which she became sensitive to an extraordinary degree. As she lay in a room in the second story, with every door and window closed, she could hear distinctly what passed in the rooms below, even to a whispered communication. One day about noon she said to her father that she saw her uncle and aunt getting off the cars. These relatives were not expected, and did not know that she was ill, and the remark therefore passed as one of delirium. Half an hour afterward, however, they were driven up to the house in a carriage, and on inquiry it was found that they had actually got off the cars at the time named.

"There were, in the course of her illness, one or two other such manifestations of unusual, and by our ordinary experience, inexplicable perceptive power. When questioned in relation to the matter she could only say that she actually saw what she described.

"This unnatural exaltation of nervous sensibility and clairvoyant power, if such it was, disappeared completely as the patient grew better. I do not pretend to account for the phenomena, but have to remark that they were morbid in an intense degree, nor do I believe that such phenomena can occur in perfectly healthy persons." It will be seen from this that Dr. McGraw does not allow his appreciation of the marvelous to run away with his reason; but I had it from his own lips that the manifestation is unaccountable, since, even though it were the result of a diseased and disorganized brain, it was also an actual revelation of clairvoyance of second sight.

Almost a similar instance occurred to ex-Postmaster-General Jewell on his death-bed. He awakened from a sleep and told his family that something had happened in "Henry's family," relatives who lived at a distance. The kinsman he named was dead, but he had not been informed. By what subtle, mysterious intelligence was the sense of misfortune conveyed to the dying man? Who can answer?

A VOICE FROM THE DEAD.

A circumstance of recent origin, which is vouched for by people of Christian character and high social standing in this community, confirms this strange theory of biological conditions. A couple of years ago Willie Lord, a young man well known and well liked in Pontiac and Detroit, lost his life in Washington. There was no preliminary sickness, as his death was caused by drowning. At the time he died, a lady, the member of a family who were all intimate friends of the young man, was living in New Mexico. She was formerly Miss Virginia Palmer, of Pontiac, and is now, I think, Mrs. Anderson. This lady who, in common with her family, regarded Willie as a dear friend, was sitting in her room in New Mexico with open windows, when she heard a well-known whistle—a snatch from a bar of music, with which young Lord always announced his coming. Her first thought was one of mingled pleasure and surprise; pleasure at seeing her friend and surprise that he should be in that far distant part of the country. But there was no mistaking the repeated strain of the signal-whistle. She ran to the windows; he was not there. To the doors. No one had seen any person. The event so impressed her that she sat down and wrote to Mrs. Lord, and the bereaved mother answered that at that time her son was dead. Was it then the music of the spheres that had been conveying an unintelligible message to earth-bound ears?

A MOTHER'S FOREKNOWLEDGE.

"Among those who have been visited by this rare intelligence is a saintly woman in our midst who was the lifelong friend of such men as Bryant and Longfellow and such women as Lucretia Mott. I allude to Mrs. Eliza Leggett, of Elizabeth Street East, who is ever ready, out of her own sources or experience to give that which may benefit humanity. When that beloved son, Percy, whose picture hangs in his boyhood's home draped with the uniform he honored and the flag he died to defend, went into the army it needed no advance courier to tell his mother of his death. When the soldier who had been detailed to bear her the news approached, cap in hand, his face immobile, as if he simply brought an ordinary message, the mother said calmly:

"These need not tell me—"

"They said he was dying," stammered the soldier, whose discipline was not proof against a mother's grief. And Aunt Eliza said with that faint, sweet smile of hers, and the tears welling to her fond eyes:

"Not dying, good soldier, but dead!"

Rising from her sleep one day she remarked to her family, "Something has happened to our boys." These boys were friends and comrades of Percy, Dick Whitehead and Phil. Mothersill, and in a few hours the word came, that one had gone "into the silent land."

These illustrations I have given in this paper are not the dreams of the romanticist. They are not the vague manifestations of the Spiritualist nor are they used to found a hope or a religion upon. As actual realities they have been received almost in the spirit of agnosticism. We do not know, we cannot explain the untranslatable language of a mystic literature. A finer, rarer, more subtle brain-power may yet give us some direct clue to that missing link of intelligence, which we now conceive to be will-power, or mind-reading, or in its best and highest sense, that which we call clairvoyance. M. L. R.

For the Religio-Philosophical Journal.
Belief in a Personal God.
BY JOSEPH D. HULL.

To determine whether this belief is irrational and as such "must soon go," as we are confidently told sometimes, we must first ascertain with some care just what is properly meant by it. So I remark:

1. That it is not the same as anthropomorphism, or the doctrine that God is an infinitely great man. Literal anthropomorphism assigns to him the members of a human body, as eyes, hands and feet; calls him "a man of war," seats him "on a throne," makes him "utter his voice," attributes to him sex, describes him as the begetter of children, and so on. Every intelligent reader knows that these are mere figures of speech, used for their impressiveness on the imagination; that they are the language of poetry and to be interpreted as such. But their use as such may be not only justifiable, but very important, and even—constituted as we are, not philosophers for the most part, nor very wise even in our philosophy, but children of imagination and sentiment—very necessary to us. In the attempt to discard them and substitute for them only the terms that our imperfect philosophy will warrant, most minds would find all idea of God slipping away from them; a penalty, which, alas! presumptuous, self-styled science, ambitious beyond its real reach, too often pays, and with no small loss to the whole man. Not only the Jewish and Christian Scriptures, but all the ordinary language of men in all time must fall into this anthropomorphism unavoidably. Very seldom, indeed, in any department of thought do men in their common speech, and even when philosophizing, escape all use of the language of the imagination. Their wisdom lies largely in being able so to recognize it as not to be misled by it.

2. Neither by the personality of God is meant that he has the mental powers and passions of a man, just as we conceive of these; that he reasons, for instance, as we do, or acquires knowledge or is disappointed; that he forgets or repents; is moved by wrath, jealousy, hatred, hope, love or fear, as we understand these feelings; at any rate by any of them that imply imperfection. This way of speaking of him, which the Duke of Argyll suggests, would be more properly called anthropomorphism than anthropomorphism. It is quite as inevitable to us as the other. But it does not follow that it expresses the literal and exact fact. Some degree of resemblance between the Infinite Mind and that of man may exist; in virtue of which the latter may properly be said to be made "in the image" of the former, without implying that one is an exact copy of the other. This, of course, cannot be, for the limited and imperfect can but partially reflect the perfect and unlimited. The necessary qualification or difference must always be understood.

3. Nor again by his personality is to be supposed any limitation of his perfections. Some have maintained that the very word personality implies a limitation, and, therefore, cannot be used with respect to him. Indeed, I have found this with many a kind of standard objection and regarded as conclusive. But it is really only a verbal one. In one sense all definitions must be limitations, as the very etymology of the term signifies: that is, they must distinguish the thing defined from other things. In this sense it is a limitation of the Divine Being to say he is not this, and not that; that he is not a tree, nor a plant, nor all worlds; that he is not heat, light, electricity, or motion. Any conception of him short of his being the entire universe of matter, mind and empty space, if such a thing there be, of his being at once all thinkers and all thoughts, all agencies and all results, all causes and all effects, must be in one sense a limitation. And this, by the way, is the absolute form of Pantheism, to which no thinker has ever been able consistently to adhere, so utterly does it confound conception, necessarily distinct, and so beset is it with other difficulties. It is precisely against this wild, unhelpful and pernicious speculation that the doctrine of the Divine Personality is set, as will soon appear. Nothing short of it, however, will avoid a limitation in some sense. Does not the philosopher who defines him as "a blind, unconscious force," limit him in thus distinguishing him from what is not a blind unconscious force? And, indeed, the "simple reasoner" does the same in saying he does not possess personality? All this—the mere limitation of distinction, or that by which he is distinguished from other beings or things—is after all in no way derogatory to him, detracts nothing from his perfections; touches neither his omniscience, omnipotence, omnipresence nor eternity, no natural or moral excellence. This would be the only limitation really objectionable. Thus does this stock objection, that falls so easily from thoughtless lips, appear after all to be a mere play upon words.

4. Nor, once more, should the doctrine of the personality of God be entangled with, or made dependent on, any theory as to the essential nature of spirit or matter. Whether these are entirely distinct in their substance, or whether spirit is but an exceedingly subtle form of matter endowed with certain properties, and matter but some form or forms of spirit differently endowed, is a question that is not involved and need not be settled. The common Cartesian view, as it is called, though it is far older than Descartes, that spirit is that which thinks and wills and has not extension, while matter does not think or will but has extension, may or may not be the last word of philosophy. In ordi-

nary speech it has to be recognized continually, which affords perhaps considerable presumption of its truth. But it matters not to the question in hand; any more than it would to that of our own proper personality.

5. Nor any more does it whether God is to be conceived of as immanent in nature, i. e., as always in some way pervading all material forms, or as above nature, i. e., capable of existence apart from all these forms—before ever matter was and after it shall cease to be, if such a supposition be allowed as possible. This, I am aware, will not be allowed by some as possible; yet in our present state of knowledge its possibility certainly cannot be disproved. But the doctrine of God's personality does not necessarily stand or fall with either theory. It might as well be claimed that our own stands or falls with the opinion that our spiritual being pervades our whole bodies, or could exist apart from them.

These several misconceptions of what is involved it has seemed necessary to clear away that a distinct and unembarrassed statement of the doctrine might be made.

Imperfectly as we can conceive of him, the being of a God in some sense, or of a supreme mind or power, is so generally acknowledged that it need not here be argued.

And all who believe in the existence of spirit at all—which includes the whole world, if we except some vagarious "scientists" and "positivists," and certainly includes all Spiritualists, technically so-called or otherwise, for whom it has been evident all along that this communication is especially written—must conceive of this great power as spirit. For what else has power? What else can originate, organize, adapt, control? We know of nothing. No other conception is possible to us but that he is spirit.

Now of this spirit it is that we affirm personality; and we say it consists—as all personality must—in the possession of an intelligence and will exclusively his own.

This is just what it is in ourselves. Certainly our bodies do not constitute it. They are but the garments of our very selves. They serve indeed as one means of distinguishing us severally while in physical life. But when we have left this life and with it all external form (except what we may assume or discard at pleasure) what is it which will then distinguish us one from another but just this—the exclusive possession by each of his own powers of thought and will? It is by this even now that we are most really and grandly distinguished. It is this and this only that gives character. Upon this it is that we pronounce our judgments or estimates, calling it strong or weak, noble or mean, wise or foolish, good or bad. This makes the individual essentially what he is.

On what grounds then is personality as thus defined to be denied to the Divine Being? Has he not an intelligence and will exclusively his own? Or does anyone imagine him to be inferior to his creatures in this regard? "Unsearchable," as he undoubtedly is by us in many a point of view, and "his ways past finding out," is it rational, therefore, to deny to him the possession of the powers by which we are ourselves most eminently exalted—the very crown of our being? Can we do this without flying in the face of all the evidence by which our own personality is sustained? And without not only "limiting" him, but degrading him even below our own rank?

The practical importance of the whole subject lies in the necessity to mankind at large—whatever may be true of here and there an individual—of a proper foundation for a religion that shall have its worthy object of worship and an adequately governing and animating power over the life. If the world's experience has taught any thing it has taught this. Its deepest need is a true allegiance to its maker and moral ruler.

And if the spread of Spiritualism means, most inconspicuously with its own elementary principles, the spread of popular atheism, it need not wonder at the number and strength of its adversaries.

3 Copeland Place, Boston.

For the Religio-Philosophical Journal.
A Critic Criticized.
BY CHARLES DAWBARN.

The readers of the JOURNAL well know the profound learning of Prof. Wilder, and those of us whose privilege it is to take him personally by the hand, admire the man even more than the professor. An opponent might well say his prayers and make his will before engaging him in battle on his own ground—nevertheless I must take the risk.

I have rarely been so astonished as I was at a clause in the Professor's article, "Thought's upon Human Improvement," which was published in the JOURNAL of Feb. 21st. It seems very innocent: "A savage may very fairly be set down not as an infantile man, but as a degraded man." That was all, but back of it lies the whole system of artificial theology, upon which priestly architects have founded their several religions.

We must notice, first, that this article by the Professor is intended to criticize my picture of the road up which past man must have travelled to become man of to-day, which was the theme of my lecture on "The Boyhood of Human Nature," published in the JOURNAL a few weeks since. Unless we keep in mind to what the Professor is replying, we shall miss the serious import that he has crowded into those few words.

He implies, and evidently means, that the savage races have fallen from a grand man-

hood once possessed by their ancestors; and the inference is that we should all do well to study this wondrous fall from grace rather than to sacrifice our spirituality by picturing the process through which the savage has climbed upward.

The Professor implies that man started from a celestial level, as otherwise it would only be necessary to place my description one stage further back, where it would be just as appropriate as on this side the mountain summit. Can it be possible that the professor ignores every scientific discovery, and assumes that some personal creator spoke a perfect man into a new life on a world specially prepared to receive him? Yet, that is exactly what our quotation implies. Let us see. Every one knows that certain races once civilized have become degraded; but as that fact would have no reference to my lecture, the Professor's point is that mankind as a whole has not been climbing up from the savage; but on the contrary has fallen from a state of perfection that belonged to him in the morning of creation.

So, although we can trace all other animal life as creeping up stage by stage—like the little five-toed horse, evolving into the noble animal that has remained the horse we know for thousands of years—yet we are to accept a many form as suddenly appearing with all virtues and graces of a civilization that can travel downward to the beast, but never rise above its inception.

We find in this theory of the Professor's, first, a physical impossibility; secondly, a mental impossibility, and thirdly, a flat contradiction of some of the best attested discoveries of science.

First, there is not a shadow of a proof of any such theory. Just as we see child, youth, manhood, and old age, so every form of life has its feeble commencement, its developed strength, and the final dissolution of the form through which it manifests. To suppose a beginning of anything at its middle, is to suppose a miracle; and that is exactly what the Professor does conceive in his doctrine of a grand manhood as the commencement of human life.

But such a civilization as the Professor supposes, would have left its traces. For instance both necessity and art would have demanded expression in earthenware. Pottery is well nigh indestructible. But the farther back we explore, the more primitive we find it, till we discover the relics of races who seem never to have existed.

But a grand manhood, such as that of which the Professor dreams, means civilization, and civilization means a victory over difficulties. Where are the grand old roads, mighty aqueducts, tunnels through mountains, and a literature that flowing from the direct action of a personal God, must have had excellencies unknown to us? Where shall we look for some little trace of railroads, telegraphs, telephones, steamboats, or what must have been their wondrous superiors?

Nothing but planetary chaos could destroy the marks man of to-day has written all over nature. Was the perfect man less manly? Or did the "God-power" give out, some unlucky morning, and drop man into the mud of his own unaided strength? If that perfect man had greater physical strength, show us how he used it; or we have a right to claim him as a figment of imagination.

Now look at mental growth, and mark there, too, the impossibility of the professor's claim. The savage with fingers and toes for a limit of number, stands at one end of our line, and the mathematician who calculates an eclipse at the other. The difference stands to us as mental growth and development. What evidence will the Professor bring that his perfect man owned a printing press or even an alphabet; much less could calculate latitude and longitude or find the distance of the sun.

These are practical questions that must be answered if the Professor's doctrine of "created perfection" be worth the paper upon which it is written. But yet more—science has so far found law everywhere, and not a vestige of miracle. Will the Professor point us to any being who could make a law of nature, so that to-day two and two shall not make four; whereas, to-morrow, by Divine fiat, the result shall become a mathematical fact? And if there be no means of proving his existence, by what rule of common sense shall we assume man as created perfect, whilst every other fragment of nature travels upwards to its destiny?

If the Professor's assumption be true we are to-day under the rule of a personal God, with every dogma of religion substantiated, including, above all, that it is our duty to immediately return to an existence of blind faith and submissive obedience, which, in my judgment would be the bitterest curse that could befall humanity.

New York.

The bowl of the pipe used by the Japanese smokers in the London colony is hardly as large as a thimble, and the pipe is exhausted in three or four whiffs. No Japanese costume seems to be complete without a fan. Soldiers, civilians, and women alike carry them—in fact, no one possessing the slightest claim to respectability would be seen without one. The fans are about a foot long, and often supply the place of memorandum books.

It is not very generally known that Queen Victoria was once called Queen Alexandria Victoria, and that the oath of allegiance were in that name.

A gargle of strong black tea used cold night and morning is now fashionable in London as a preventive of sore throat.

PSEUDO SCIENCE.

Prof. S. Newcomb's Views Criticized—Experiments With Lulu Hurst.

To the Editor of the Religio-Philosophical Journal.

The following article, entitled "The Georgia Wonder-Girl and her Lessons," which I clip from *Science* of Feb. 6, is amusing, and deserves wider circulation. I have, however, a more serious purpose in sending it to the *JOURNAL* for I wish to show how competent the President of the American Society for Psychical Research has proved himself to be in his first attempt at Psychical Research. Professor Newcomb is a mathematician and an astronomer, very well known in scientific circles; and while we may admire the candor and naïveté with which, as every intelligent reader of the *JOURNAL* will see, he reports the facts of his experiments with Miss Hurst, we must deplore the fatuousness with which he rushes into print upon a subject of which he is totally ignorant, and which his previous scientific training forbids him to even try to understand. Personally, I grieve to see true science thus travestied and put to the blush through the indiscretion of one of its recognized leaders; and science has a right to beg Professor Newcomb, for his own sake, to refrain from discrediting himself and injuring his reputation by the public exhibition of his incompetence to deal with the problems which the society over which he presides has been formed to investigate.

The clearness and, I will add, the simplicity with which Professor Newcomb describes what actually occurred in his presence, show the honest scientist and perfectly sincere man. His blundering "explanation" of the phenomena shows his bewilderment when, for the first time brought face to face with a psychic experiment, it does not seem to have occurred to him that no psychic phenomenon is susceptible of physical or mechanical or mathematical explanation.

Most of the readers of the *JOURNAL* doubtless understand so well the nature of the experiment which Professor Newcomb tried, that I need not go over ground already familiar to students of psychic science. But, can it be possible that Professor Newcomb is ignorant of Professor William Crookes's decisive experiments with the identical phenomena? He may have been face to face with a "new form of force" to him, but it is one which has long been known, and conclusively demonstrated by Crookes and others. Is it possible that the President of the American Society for Psychical Research is ignorant of the literature of psychic science? Has he never studied the works of Mesmer, of Reichenbach, of Zöllner, of Gregory, of Crookes, of Wallace, of Varley, of Hare, of scores of scientists who understand something of the nature of the phenomena which seem so "occult" to him? I fear not,—else he would not have so flippantly written that "The scientific tests were productive of the usual results—that ghosts, spirits and occult forces absolutely refuse to perform their functions in the presence of scientific paraphernalia." What had "ghosts" or "spirits" to do with this experiment? What is there "occult" in what he witnessed? Nothing, to a well-informed student of psychics. And as for "ghosts," there was not even the ghost of a chance for Professor Newcomb to either understand what has now upon the principles of the kind of science of which he is an exponent, or to explain it mathematically, or mechanically, or by any physical theory he may amuse himself by entertaining.

Professor Newcomb's narration of what happened is straightforward and satisfactory. It gives as clear and good a description of the common run of exhibitions of psychic forces (as Crookes calls it) as could be desired. But his explanation of Miss Hurst's supposed "forty pounds" of muscle with about forty tons of orthodox arrogance, ignorance, prejudice and other "scientific paraphernalia" shaking hands with her felt like moving the arm of a giant. It led Professor Newcomb to the impression that she had a much better muscular development than would have been supposed. It would have led any competent investigator of psychic force to the impression that the current was already flowing when she shook hands with the eminent mathematician. Identical circumstances have led me to the impression that I might have broken the psychic arm indeed, but could not otherwise have moved it. Has Professor Newcomb never seen the cataleptic rigidity of the human body which a good mesmerizer can set up in a suitable subject by a few passes, and does he not know that a similar state of the body may occur under other circumstances?

Professor Newcomb lays great stress upon the fact, which he was acute and sagacious enough to perceive, that sometimes Miss Hurst's hands seemed closely pressed upon the object, and that the object moved in the direction of the apparent pressure, as when the chair "proceeded, not indeed to lift the sitter, but to incline itself in such a way that he felt compelled to get out of it." But is it possible that he never before witnessed a well-known fact, that a person's hands may be, as it were, glued to an object by a certain "occult" force? The fact is, that when Professor Newcomb was upset, certain mathematical and physical and mechanical theories were upset with him.

The climax of absurdity is reached in that part of Professor Newcomb's article which describes the other chair experiment. Fancy four grave scientists wrenching a chair to pieces in their "desperate" efforts to hold it still while Miss Lulu "simply moved about in the quietest imaginable way, touching it with her fingers first here and then there." It must have been, as Professor Newcomb says, "amusing and exciting." I will add that Professor Newcomb's words, that "the explanation was, however, perfectly obvious to those who have seen chairs, tables and pianos dance without human agency."

This account is presented to the readers of the *JOURNAL* because, taken in connection with the descriptions of the performance given by thousands of spectators, many of them critical observers, it affords the basis of a reply to all those pseudo-scientists who rush into print without knowing what they are writing about, and in their ignorance publicly commit themselves to blunders which detract from the dignity of true science, and injure the reputations for sagacity of well-meaning observers who, however well-posted they may be in their special fields, are not competent to handle phenomena of a different order.

Mathematicians are almost proverbially credulous, and to that extent gullible, outside of their mathematics. I could mention several great names; and it seems that Professor Newcomb is to be added to the list of examples; for he is credulous enough to suppose that what he saw was done by ordinary muscular force; he is credulous enough to suppose that he can explain a psychic phenomenon by any physical theory; he is gullible enough to suppose that the moment he applied his intellect to something which had puzzled others it would be made clear in a moment,

and he is gullible enough to suppose that an experiment or two in psychic science would make him competent to conduct psychic research to a satisfactory conclusion.

There may be, and doubtless there are, gentlemen in the American Society for Psychical Research who are as ignorant of psychic science, and as ignorant of the methods of conducting psychic research, as Professor Newcomb; but thus far, I think, the President of the Society is the only one who has written himself down on the subject and informed the public of the fact. Meanwhile, I trust that Miss Hurst may retain her power, and continue to give her "absurdly simple" performances, about which there is, as Prof. Newcomb very justly and courteously says, "no mystery or concealment, not even a resort to the tricks of legerdemain." I have criticized him very sharply, I know. There is not in my article, however, the slightest feeling of personality. It is necessary sometimes to handle a case without gloves. In the interest of science, some departments of which Prof. Newcomb adorns, while of others the same cannot be said by any stretch of the imagination. He has done Miss Hurst full justice; he has represented her fairly and even kindly. Every friend of his—and I am one—will join me in wishing that he would do himself equal justice. A few years' devotion to psychic science, with the same assiduity and intellectual candor with which he has cultivated mathematics, would entitle his explanations of psychic phenomena to the same respect, which we now have for the frankness with which he has described his maiden effort in psychic research.

F. T. S.

THE GEORGIA WONDER-GIRL AND HER LESSONS.

The people of the interior States are now being amused by an exhibition, the success of which offers a striking example of the unreliability of human testimony respecting the phenomena of force and motion. Some months since, the writer received a polite invitation to witness the wonderful performances of Miss Lulu Hurst, the Georgia "magnetic girl," in causing objects to move as if acted on by powerful forces, without any muscular action on her part. Another engagement prevented his acceptance; but, on the morning following, he received such a description of the phenomenon as to make him regret that he had not sacrificed every thing to the opportunity of seeing it. It was substantially this:—

A light rod was firmly held in the hands of the heaviest and most muscular of the select circle of spectators. Miss Lulu had only to touch the rod with her fingers, when it immediately began to go through the most extraordinary manoeuvres. If jerked the holder around the room with a power which he was unable to resist, and finally threw him down into one corner completely discomfited. Another spectator was then asked to take hold of the rod; and Miss Lulu, extending her arms, touched each end with the tip of a finger. Immediately the rod began to whirl around on its own central line as an axis, with such rapidity and force that the skilful was nearly taken off the holder's hands in his efforts to stop it. A heavy man being seated in a chair, man and chair were both lifted up by the fair performer pressing the palms of her hands against the sides of the back. To substantiate the claim that she herself exerted no force, the chair and man were lifted without her touching the chair at all. The sitter was asked to put his hands under the chair; the performer then put her two hands around and upon his in such a way that it was impossible for her to exert any force on the chair except through his hands; yet the chair lifted him up without her exerting any pressure heavier than a mere touch upon his hands. Several men were then invited to hold the chair still. The performer began to deftly touch it here and there with her fingers, when the chair again began to jump about in the most extraordinary manner, in spite of all the efforts of three or four strong men to keep it still or to hold it down. A hat being inverted upon a table, she held her extended hands over it. It was lifted up by what seemed an attractive force similar to that of a magnet upon an armature, and was in danger of being torn to pieces in the effort to keep it down, though she could not possibly have had any hold upon the object.

This was the account of the performance given, not by a gaping crowd nor by uncritical spectators, but by a select circle of educated men. To the reminder that no force could be exerted upon a body except by a reaction in the opposite direction upon some other body, and to the question upon what other body the reaction was exerted, the narrators expressed themselves unable to return an answer. All they could do was to describe things as they had seen them. Of only one thing could they be confident; the reaction was not exerted through or against the body of the performer. Among the spectators were physicians and physiologists who grasped Miss Lulu's arms while the extraordinary motions went on without finding any symptoms of strong muscular action, and who, feeling her pulse after the most violent motions, found that it remained in its normal state. Apparently the objects which she touched were endowed with a power of exerting force which was wholly new to science. Altogether, the weight of evidence seemed as strong as in the best authenticated and most indisputable cases of "spirit" manifestation, while none of the obstacles to investigation connected with the latter were encountered.

Such was the case as it appeared on a first trial; but the spectators were not men to be satisfied without further investigation. Accordingly, they had made arrangements with the managers to have another private exhibition at the Volta laboratory two days later. They proposed also to have decisive tests to determine whether or not she exerted any force upon the objects which she moved.

The party only appeared at the appointed time. At this point I think it only just to mention the perfect frankness with which the most thorough investigation of the case was permitted by those having the exhibition in charge. There was no darkening of rooms, no concealing hands under tables, no fear that spirits would refuse to come at the bidding of a skeptic, no trickery of any sort. The opportunities for observation were entirely unrestricted.

Miss Lulu was a rosy country girl; somewhat above the average height, but did not give the impression of muscular training; still, when she was presented to those present, the first thing which struck the writer was the weight of her arm. Shaking hands with her felt like moving the arm of a giant, and led to the impression that she had a much better muscular development than would have been supposed.

Before proceeding to the tests which had been pre-arranged, it was thought best to try what she could do under ordinary circumstances. Among the first performances to be tried was that of the hat. A spectator held a light straw hat in his hands, the opening upwards. Miss Hurst extended her hands over it so that the balls of her thumbs just

touched the inner face of the rim. At first there was no result, but after a few trials the hat was gently attracted upwards as if by electricity. Had those in charge been professionals, I cannot doubt that they would have stopped right there, and declined to repeat the performance. Not being such, they yielded to the invitation to go on, so that the holder could see how it was done. This was soon effected without difficulty. Whenever the apparent attraction was exerted, it was through the inner edge of the brim being caught in the fold of the ball of the extended hand. After a few moments the observer was enabled to say, "She cannot lift it now, because her hand is not rightly arranged," and he learned to adjust her hand so that the lifting could be executed. Of course, the force was not very strong. The idea that the hat would have been in any danger had a weight been in it was simply a mistake.

Next the jumping-staff was tried. The writer took the latter in his hands, and Miss Lulu placed the palm of her hand and her extended thumb against the staff near its two ends, while the holder firmly grasped it near the middle. He was then warned to resist with all his force, with the added assurance that the resistance would be vain. Sure enough, the staff began to be affected with a jerking motion, producing the disastrous effects which had been described upon the holder's equilibrium. An unwise repetition of the performance, however, did away with all its mystery; for, although the performer began with a delicate touch of the staff, the holder soon perceived that she changed the position of her hands every moment, sometimes seizing the staff with a firm grip, and that it never moved in any direction unless her hands were in such a position that she could move it in that direction by ordinary pressure. An estimate of the force which she exerted on the staff could be roughly made. It might have been as high as forty pounds. A very little calculation will show that this would be sufficient to upset the equilibrium of a very heavy man. It is impossible for the latter so to place his feet that he will be supported on a rectangle of more than one foot in breadth. He may indeed change at pleasure the direction of the longer side of this rectangle by extending his feet in different directions; but, arrange them as he will, his base will under any circumstances be a rectangle whose length is equal to the distance between his feet, and whose breadth is at the very maximum equal to the length of his feet. A pressure of one-fifth his weight would, under the most favorable circumstances, throw him off his balance, and make a new adjustment necessary. The motion given by the performer to the rod was not a regular one, which could be anticipated and guarded against, but a series of jerks, first in one direction, and then in another; so that it was impossible for the holder to brace himself against them; consequently, by a force which might not have exceeded forty pounds, he was put through a series of most undignified contortions, and finally compelled to retire in total defeat.

The holder of the rod then asked that it might be made to whirl in his hands in the manner which had been described to him. No attempt was made to do it, and no satisfaction on the subject could be obtained. It was evidently a simple mistake in memory or narration, for not even Miss Lulu seemed to have any idea of producing such an effect. The lifting of the chair with the sitter's own hands under it, and Miss Lulu's hands under his, was then tried. The simplicity of the blunder was most striking. It was quite true that the fingers of the performer were under those of the sitter. But the chair refused to budge until the ball of her hand came firmly in contact with it; and then it proceeded, not indeed to lift the sitter, but to incline itself in such a way that he felt compelled to get out of it. The chair was made to repeat its performance a great number of times. The writer watched most carefully, and, in every instance in which he was able to see the performer's hands at the time of the motion, the ball was pressed firmly against the chair, and the direction of motion was that of the pressure.

Three men, or indeed as many as could get hold of the chair, were then invited to hold it still if they could. This was the most amusing and exciting part of the spectacle. The men tried in vain to hold the chair still, while Miss Lulu simply moved around in the quietest imaginable way, touching it with her finger first here and then there, until finally the force became so great that the chair began to crack, and seemingly almost pull itself to pieces. The explanation was, however, perfectly obvious. There was no concert of action among the four muscular holders, more than that each one tried to keep the chair still by resisting any force which he felt it to exert. A few jerks in various directions by the performer led them to begin resisting her motion by pulling the chair first this way and then that. It was of course impossible for any one holder to tell whether the motion came from the performer or from his companions. The result was that they all began to wrench desperately against each other until the chair came to pieces.

The scientific tests were productive of the usual result,—that ghosts, spirits, and occult forces absolutely refuse to perform their functions in the presence of scientific paraphernalia. A platform had been placed on rollers in the middle of the room, and Miss Hurst was invited to set the rod in motion while she stood on that platform. Her parents were perfectly confident that she could do it, and she did so so far as to commence one feeble attempt; but the force refused to operate, or rather the platform persisted in rolling about, and the attempt had to be given up. She then stood upon the platform of a pair of scales, the counterpoise of which was so adjusted, that when she exerted a lifting force exceeding forty pounds, the arm would be raised. A spectator sat in front of the scales. It was soon found, that, owing to the platform being some six inches above the floor, the chair was lower than she had been accustomed to have it; it was therefore set upon a little platform of the same height as that of the scales, so that the position was the same as if both stood on the floor. The performer pressed her hands against the sides of the back of the chair, according to custom. The motion was long in commencing, and when it began to appear, click! went the lever of the scales, showing that a force of more than forty pounds was exerted. This seemed to demoralize the performer, and, notwithstanding a great deal of chiding from her parents, nothing more could be done while she stood in this position.

From various allusions in the public press, it would seem that the wonderful "magnetic girl" has not yet ceased to draw full houses. The editor of the *Chicago Inter-Ocean* made a careful investigation of the case, and showed that it could not possibly be electricity which caused the motion; but he does not essay an explanation of what the force was.

Although it would be unjust and pretentious to say that no one sees the absurdly simple character of the performance, it would ap-

pear that there are many who are mystified by it, and that, should we accept the existing testimony on the subject as complete, we should be compelled to admit that some new form of force had been discovered. It is indeed possible that the absurd simplicity of the affair may help to give it vitality; for, as already indicated, not only is there no mystery or concealment, but there is not even a resort to the tricks of legerdemain, which consist very largely in distracting the observers' attention at the critical moment. The assumption, that, because Miss Lulu begins by touching the articles deftly with her fingers, she never takes them with a firm grip, is one which the spectator takes upon himself without any effort on the performer's part to cause that illusion.

This account is presented to the readers of *Science*, because, taken in connection with descriptions of the performance given by thousands of spectators, many of them critical observers, it affords the basis of a reply to those who have seen chairs, tables and pianos dance without human agency.

S. NEWCOMB.

For the Religio-Philosophical Journal.

THE PACIFIC COAST.

The San Francisco Children's Lyceum—Mrs. E. L. Watson's Visit East—Success of Mrs. Lena Cooke at the Antipodes—Percentage of Genuine Spiritual Manifestations.

BY WM. EMMETTE COLEMAN.

Among the few remaining Children's Lyceums in America, now in successful operation, the San Francisco Lyceum merits, I think, special mention. Despite numerous adverse circumstances imperiling its existence, and tending to dwarf its sphere of usefulness, it has continued on year after year, in winter and summer; and of late a marked improvement in its value and efficiency has been manifest. Under the faithful guidance of Mrs. Laverna Mathews, the conductor, ably assisted by her prompt, painstaking, and industrious corps of coadjutors, the Lyceum's course is upward and onward. Literary and social entertainments are periodically given under its auspices; and the subjoined resume of the programme of a valentine party recently given by it well illustrates the work the Lyceum is doing and the scope of the talent contained within it. Piano selections well rendered were given by Misses Sadie Morton, Louise Hartman, Bertha Anna, and Louisa Trautvetter, and Master Chas. Justin. Master Frank Cramer danced a Cachucha, Miss Eva Forbes a Highland-Fling, and Miss Stella Patterson a Sailor's Hornpipe, all in character and excellently done. Master Charlie Lewis gave a solo on the Harmonica. Mrs. Nellie Parkhurst and Maud, Willie and Beaumont Brown favored the audience with some very good singing; while recitations, well delivered, were given by Grace and Hope Mc Kinley, Daisy De Creesey, Howard Nowell, Lulu Forbes, Nettie Bullion, and Nellie Bowlin. The latter little miss, a tiny little tot, displayed great precocity in delivering two long and difficult pieces with precise and correct enunciation and pronunciation. It is thought that few, if any, of the Sunday schools in this city can boast of greater or more varied talent than the Spiritual Lyceum.

The gifted orator, Mrs. E. L. Watson, I learn, intends to make a brief visit East about the first of May. I can cordially commend this lady to spiritual workers everywhere. It is probable that she will be pleased to respond to any invitations received to break the bread of spiritual truth to the hungry after heavenly sustenance in the Orient; and as her eastern sojourn will be short, it would be well for those desiring to secure her services to make timely application therefor, addressing her at Santa Clara, California. She is largely committed to the line of thought which finds expression in the *JOURNAL*, her Spiritualism being of the rational, common-sense order, free from extravagances and delusive crudities. Her public labors are largely devoted to the edification and upbuilding of mankind morally and spiritually,—the rounding out and perfecting of human character, the elevation of the race in the domain of ethics, the strengthening of the moral instincts and aptitudes. Morality is the true touchstone of human character and endeavor. Without it all our physical wealth, our intellectual riches, count as naught in the sight of the angel-world; and seeing how largely Mrs. Watson's labors are devoted to the guidance and furtherance of the moral sentiments, my soul goes forth in thankfulness to her for her efforts.

An excellent lecture delivered by this lady last Sunday evening on "Morality in Mediumship and Individual Responsibility," was enthusiastically received by the audience. A vote of thanks was given her and the lecture ordered to be printed. A full report of this trenchant discourse will probably be soon published in the *JOURNAL*, and I ask its readers to specially and carefully peruse it. I am pleased to learn that the well-known San Francisco medium, Mrs. Lena Cooke, now visiting Australia and New Zealand, is meeting with great success in those countries. This worthy lady has worked long and faithfully for the cause; her mediumship, which I have often found striking and trustworthy, has given solace to hundreds, if not thousands, of seekers after light and truth; and she has always been found on the side of honest Spiritualism, as against fraud and credulity. May she return to us with health renewed and with her mediumship strengthened and improved. Is the wish of her many sincere friends in this locality.

In a recent *JOURNAL* I am quoted as saying that in my opinion nineteen-twentieths of the spiritual manifestations are fraudulent. This is a mistake. I have never believed and have no recollection of having ever asserted that so large a proportion of the manifestations as a whole were fraudulent. What I do believe and have said is, that that proportion and even more of the so-called materialization phenomena is fraudulent. In my opinion scarcely any of the materializations are genuine. A large portion of the other physical manifestations I think are fraudulent; but of the mental phenomena I am of opinion that a large portion is genuine, how large I am unable to say. All genuine phenomena, however, mental and physical, are not due to the direct action of disembodied spirits; some of them are the result of certain dimly understood forces resident in the physical organism.

Presidio of San Francisco, Cal.

At the University of Virginia there is no prescribed course of study, no entrance examination, no vacation, except the summer one, and but six holidays.

Two centuries ago two cousins in the Mayhew family, of Massachusetts, were married, and from them can be traced a hereditary line of deaf mutes.

In Southern California the pomegranate flourishes as it does in Italy or in the Holy Land.

Above and Below the Clouds.

The editor is in receipt of a private letter from a valued lady friend who is remarkable for her attainments and well sustained intellectual strength—she is now a great grandmother—and he believes a portion of it will interest his readers and provoke thought, hence he gives it to them as follows:

DEAR FRIEND:—I see that Proctor, the astronomer, is speculating about Saturn and Jupiter, and seems to think they are now in the condition of suns. I don't see "why," for they shine by reflected light, which is not a sun-attribute. Their position, so far away from the parent centre, goes to prove that the substances composing them at their birth, were lighter, i. e., more rarefied, and the motion among the atoms composing them must have been quicker, consequently growth more rapid, and as they were the elder members of the family, their inhabitants must be on a high plane in every respect. When education on this planet is so much advanced that the higher faculties are cultivated to their utmost, then we shall know how to use the light-thought intelligently, and, sending it forth, immerse it in similar currents emanating from intelligences of other homial races, existing on the other planets of our and other universes, and obtain information about them, and impart also to them, in the same manner as we now send the electric fluid to ascertain for us what we wish to know in distant parts of our globe. Electric currents can be sent, many on the same wire, without interfering, or deviating from the desired direction by mingling with others on the same conductor. When we send them the living thought, in the form of a fluid-force, why should it mingle to loss of identity with another fluid-thought, which we sent it to explore? Will it not obey the mandate to return to its parent source? I do not see why not, for it is still a part of the source from which it was sent on a message, and ought to be, and no doubt is, under control, as the hand or foot is when ordered to fulfill a duty within the province of either of them. So, if we learn how to control the brain currents or emanations, the spirit, the dweller in the inner-temple, can, no doubt, send the living thought to explore those other worlds, the habit of intelligent beings, and returning to us, like that other word, not void, but full of instruction, about those other homes, the modes of life and thought as there existing, the qualities of intellect, the grade reached, the soils and products, the flora and fauna, the forms of government, if any, or of religion. True we shall never be able to transport thither our physical bodies, but we can triumph over time and space, by the omnipotence of living thought, and so obtain intelligent answers to whatever questions thought can formulate.

I am not thinking of clairvoyance, you see, but of using the brain emanations in an intelligent and conscious manner, under the control of one's own will, and for fixed purposes, quite independently of any other identity. Messages have been sent on earth from place to place, in the same town, without intervention of wires, or any other apparatus except thought and volition; if this can be done over one space successfully, distance is no bar, for we are dealing with living forces. As here, in my quiet room I can send my thought where I will, so, when I learn how I shall be able to send it thridding the space which separates me from those other abodes of sentient life, to learn all they experience, suffer, enjoy and know.

Thought is the quintessence of a being's forces. We know our spirit is immortal. We inherit life from a source from which we must derive, in a greater or less degree, certain attributes. As we unfold them we find a power in certain directions of which we have not, as yet, fathomed the depths. We seldom call in vain on the reserved forces when emergencies require effort; if we fail, it is to a feeble will power, or to some lack of wisdom of our own, that we owe our defeat. The fault is our own, then, and we need a truer, wider, more exact understanding of what we are and how to use the powers we possess, which have such wonderful possibilities wrapped up in them. What we don't know, we divine. At times, this is a real faculty of mind. We all have it. How to cultivate it, is the question. Up to this time education has only dealt with the ordinary exigencies of life, bounding the pursuit of knowledge to this globe, except in the direction of astronomy, and, in these later years to the awakening up to consciousness of the forces reaching us from various far-off sources. But, besides those coming to us from our sun, are there no others, instinct also with life, which influence us? "Thousands of unseen beings walk the earth, both when we sleep and when we wake." Are there not chemical, electric and magnetic and spiritual forces as well, all unsuspected mingling with, and influencing our life, physical, mental and spiritual? Shall we not strive for an education which shall teach us how to use these silent forces intelligently, bringing them for our own good under the control of an educated will, which shall make them do for us the very best they are able to do? Science, so-called, has been collecting facts. Let us put life into the facts, and understand what they all are, as teachers and educators. We sometimes hear of accidental revelations of mental powers; there are no such things as accidents; it is real growth—unconscious growth—suddenly revealed. It may be, but no less a growth.

Some one has spoken of being in contact with the knowledge of a sphere, as a whole, not as being in communion with an individual mind.

The mechanism of the seer tapped the reservoir, as the pipes leading from a river or spring tap the source of supply. We propose to learn all the possibilities of the human being, so that the dweller in the inner temple may do the very best and utmost possible, while in this stage of life, the poet's idea of "thoughts which wander through eternity" we will strive by psychical research, to make a prosaic statement of living reality.

Orange, Texas, Feb. 11th, 1885.

An infant at Fort Norris, N. J., was recently bitten behind by the ear by a large black spider, from the effects of which it died in three days.

A French scientist has written a pamphlet which proves theoretically that the future man will have a large brain, but no natural teeth.

Equimans dogs will draw a sledge a distance of sixty miles a day.

Horsford's Acid Phosphate.

FOR OVERWORKED FEMALES.

Dr. J. P. COWAN, Ashland, O., says: "It proves satisfactory as a nerve tonic; also, in dyspeptic conditions of the stomach, with general debility, such as we find in overworked females, with nervous headache and its accompaniments."

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, March 7, 1885.

The Chehalis Tragedy—Its Lesson.

The Oregonian, Portland, Oregon, of Dec. 31st, contains an account of a terrible tragedy enacted at Chehalis, and as the actors are prominent citizens it created intense excitement. It seems that Pearson, who is a son of ex-Judge Pearson and son-in-law of Judge A. B. Dillibough, had for some time been exercising mediumistic powers, and became influenced by a spirit of an Indian chief, and talked the pure Cowlitz language. He and his family, a wife, a babe, and little Edith, two years old, were on a visit at his father-in-law's. They had retired on the evening in question, when about 9 o'clock at night a scream was heard from their room, whereupon Judge Dillibough rushed in to see what was the matter. Pearson was lying on the floor, raving like a maniac. Using some vile oaths, he ordered Judge D. to walk around the room a number of times (uttering all the time language too vile to be here reproduced.) This performance was kept up for several hours, Judges D. and P. taking turns at bowing before the crazy man. During the attack the children had been taken from the room, but the fanatic had ordered Edith brought back.

The last time any of the family were in Pearson's room he was lying on the floor, with the little two-year old in his arms. This was about midnight. At one time in the night the father was heard to speak to the child very kindly, and it was supposed that he had quieted down. At another time the child was heard to fret some, and the father to say, "Hush up, now." It is supposed that this is when the child was killed.

When the folks went to the room in the morning they were horror stricken at finding the child dead, and William Pearson and wife lying in the bed with their throats cut.

Their wounds were dressed, and when strong enough to converse they told the story of how and why the deed was done. Pearson claimed that a spirit had told him to kill the child, which he did; then he told his wife that the little thing was gone, and that they might just as well go, too. He then cut his wife's throat several times, and then his own.

When questioned as to why she did not call for help, Mrs. Pearson said that she was afraid to cry out, and that he would not let her. Her throat was cut in five places; her mouth showed the print of Pearson's hand, and that he had held it shut to keep her from raising an alarm. The "Adam's apple" was entirely cut off, the wind pipe cut in two, and a great piece of flesh cut from her throat.

"Pearson's throat," says the Oregonian, "is not so badly cut, and there is no doubt but that he will recover if kept quiet. At times he is rational, but the most of the time he is a raving maniac. He will be taken to the asylum to-day. He imagines he is Jesus Christ, and that all must obey him; that he will destroy all who refuse to obey him."

During this performance of the insane man, there were in the house, besides Pearson and wife and two children, Judge Dillibough and two grown daughters, and Judge Pearson. When asked why they did not bind the insane man and prevent his doing damage, they answered that they were afraid to do anything; that they thought he was under the influence of an evil spirit, and would, if let alone, come out all right.

The Oregonian's editorial on this sad story is severe on Spiritualism as the cause. The editor is a strong writer, and although evidently not a churchman, the opportunity to win a point in popular favor by indulging in a fling at Spiritualism, was too good to be lost. Of Spiritualism he says:

In itself, perhaps, it should not be held solely accountable for the particular instances of madness developed under its influence, or the general blight which it spreads over the community where it holds sway. For life is the germ of contagious disease it

finds its elect victims among a class of minds that would not break down under the pressure of other exciting causes, or yield without breaking before the awful energy of physical and moral poisons. For such persons when exposed to the morbid fascinations of Spiritualism there are but two safe courses to pursue, either to run away from it and let it entirely alone, or to tone up the mental and moral system by the stimulation of sensible directions and appropriate work. If one dallies with it enough to submit to the conditions under which the tests are applied there is great danger that he will go over the brink and be lost. The Chehalis tragedy is doubtless justly attributed by the physician to delirious insanity, and while we do not mean to say, as we do not think, that all Spiritualists are insane, we have no doubt that the insanity in this instance was the result of delusion; that it was the foregone conclusion of a voluntary surrender of the mind to false conditions of mental action, which are inevitably fatal in their results upon all minds whose powers of reaction have become enfeebled from any cause.

Another account in the same paper says: "He imagined that some power was directing him to offer his child as a sacrifice which he finally did." Add this to his imagining himself "Jesus Christ and that all must obey him," that he will destroy all who refuse to obey him," and the cause of his insanity is apparent. No true Spiritualist ever imagined he was Jesus Christ, or that he must offer human sacrifice; such ideas belong to the old religious regime. The story of Abraham offering up Isaac, the vicarious offering of Jesus by his father, these have preserved in the minds of men the virus of the barbarian conception of human sacrifice. When crazed by religious excitement, this is a most common form of delusion. The following is an example taken from a late newspaper:

George Gasser, a drayman, of Youngstown, O., belonging to a church called The Followers of Christ, said that on last Wednesday night he had a vision in which Christ directed him to offer up his fourteen-year-old son as a sacrifice. The next morning he choked the boy, and, but for interference, he would have killed him. Friday he bought a hatchet, and again assaulted the boy, who ran away.

The delusion which led to the awful tragedy in the Freeman household at Pocomet a few years ago is continuously active, and every now and then breaks out afresh in some part of the country.

The case of Dongel at Matamoras, Ohio, who got "converted" and then went insane at a revival meeting, referred to editorially in last week's JOURNAL, is in many respects similar to that of Pearson, but more remarkable in the wild delusion which not only took possession of one person but an entire assembly, including the preacher.

Now when it is asked, "Why Judge Dillibough and others, when they went into the room of Pearson, and saw him raving like a maniac, did not at once understand his condition, and secure him, instead of intrusting his child to his care, it may be said in reply that the preacher and congregation ought not to have mistaken the insanity of Dongel for religious zeal. Yet, while this might silence the scoff and sneer, it would not reach the vital principle involved, which is that under no circumstances are we to yield our reason, and cease to be reflecting beings. Religion does not consist of excitement. The audience of which Dongel was a part, had become psychologized, and its members automatic rather than thinking beings. Their "revival" was no more a part of true religion than the orgies of dervishes.

Pearson is a representation of Spiritualism cultivated in the same manner and direction. He desired to be a medium, by which he understood a machine for the transmission of spirit communications. In other words, obsession. That his friends mistook his insane ravings for spirit control, shows completely their ignorance and gross misunderstanding of the subject. There had, of course, been a series of manifestations leading up to this outbreak. That Pearson was controlled to speak in a pure Indian tongue proves that he was controlled. Had he and his friends understood the laws of this control, and not urged and overdone the matter, the catastrophe would have been avoided. As it was, they urged it forward, and the overdrawn and depleted nervous system broke under the strain; the control merged into the ravings of the maniac, and the mystified friends did not detect the change until too late. A lesson of more than common meaning may be drawn from this tragedy. Mediumship should be cultivated understandingly, with reason ever alert, and as a desirable means of spiritual culture, rather than as a wonder to gratify the curiosity of marvel-seekers.

An Ambitious Lawyer and Devils.

Lawyer McMillen, of Oskaloosa, Ia., being exceedingly anxious to have a debate with Col. Ingersoll, has challenged him to discuss the following subjects:

1. Christ was raised from the dead.
 2. Delirium tremens is demonic possession.
 3. Insanity is demonic possession wherever it assumes a violent or vicious form.
 4. The sick can be healed and devils cast out in the name of Christ through faith in his name and promises.
- Should Col. Ingersoll accept the challenge, McMillen agrees to heal the sick and cast out devils in the method pointed out in the Scriptures, and to that end the former can select any sick or insane person, differentiated as incurable.

To a Tribune reporter he claimed to be able to cast out devils, giving an instance occurring last December. A chambermaid in the Downing House at Oskaloosa was taken with a painful illness that soon lapsed into delirium. She suffered frightfully, and in her paroxysms of pain, saw the most distressing visions of devils, imps, and all the paraphernalia of hell. The doctors failed utterly to diagnose her case, and she was given up as beyond help. McMillen then went to her in the full faith that she was a victim of demonic possession, and could be cured by faith. She was, as he claimed, a godless creature, and in her tautisms used to curse and swear in a shocking manner. She was in one of those fits when he went to her room. He caught her attention and told her that if she had faith sufficient she would be healed. He

then talked with her of Christ and his promise, and in place of tortures she saw the most beautiful visions conceivable. Directly afterward she broke out into a prayer that was the most touching he ever heard. Soon she was asleep, and when she woke she was already far advanced toward recovery. She is well to-day, and he asserts that she is a sincere Christian.

Dr. Watson's Generosity—Interesting to Ministers.

The following letter from our old friend and contributor, Rev. Samuel Watson, tells its own story:

DEAR FRIEND:—Yours of the 25th just received, and read with much interest. You say:

"There is a great and rapidly growing interest among clergymen in regard to Spiritualism and Psychical phenomena generally. They call upon me and invite me to consult with them about it. A number of them are in a frame of mind to read just such books as yours. Should you feel inclined, and deem it worth while to donate several copies of your books to be loaned among these people, I will undertake to see that they are placed in good hands, putting on a blank page the fact that they are donated for this purpose."

I most cheerfully endorse your suggestion, and authorize you to dispose of all you have of my last book, "The Religion of Spiritualism," in that way. I will go farther and say that you may make public announcement, that all regular pastors of any church will be furnished with a copy of this book as above, if they desire it. This is the only book except the bound volumes of the *Spiritual Magazine* that I control.

I have some of the third edition of "The Religion of Spiritualism" with Jenkins Sons, the publishers in New York, and if you can dispose of them in this way, I will order one hundred to you for that purpose. There are three of the most popular preachers of this city, to whom I have presented my books, who are preaching the doctrine of Spiritualism, and leading their people out of the old creeds and dogmas of the church as fast, perhaps, as they should. Our Sunday meetings at our hall are well attended. We need good mediums, and can give them fine rooms for sittings where they can do well. I expect to go East this summer, and will be at some of the camp-meetings, having been invited in that direction.

I have but four of my last book here, but as long as I have any I will send them "complimentary," to the minister who will write to me for them. Yours truly,

SAMUEL WATSON.

We hope, Dr. Watson's wise and generous act may stimulate others to similar deeds, and that the field for distribution may be enlarged. Subscribers will please call the attention of their ministerial friends to Dr. Watson's offer. We will fill applications for his book from ministers so long as the supply lasts; only stipulating that they shall in each case make the request for a copy and not delegate the task to a friend.

Dr. Watson was a Methodist minister for thirty-three years and is still the respected friend of clergymen of all denominations, who have his personal acquaintance or know him through his writings and public services. "The Religion of Spiritualism" is a well gotten up 12mo, cloth bound, 422 pp. and retails at \$1.25. No minister can find fault with the religious spirit of the book however heterodox he may regard it from a theological standpoint.

Refuted by his own Testimony.

Harry Kellar, a professional conjurer, has lately been securing free advertising by claiming through the Philadelphia Press, that independent slate-writing is done "by sheer trickery and nothing else." He says that he will "duplicate any performance given by mediums of whatever nature, after he has been allowed to see it done three times." The following, from *Light*, London, shows conclusively that Kellar has ceased to be an honest, inquiring skeptic, and that his public boasts are made for the purpose of attracting attention to his profession as a juggler:

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglington, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of the *Indian Daily News*, in which he said:

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid."

"I am indebted to the courtesy of Mr. Eglington, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved."

"It is needless to say I went as a skeptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed any one who described such manifestations under similar circumstances. I still remain a skeptic as regards Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight of hand."

On the 30th of the same month Mr. Kellar addressed another letter to the *Indian Daily News*, reporting some experiences of another kind with Mr. Eglington, and regarding which he said:

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Magicians and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

Messrs. Keene and Devignon.

The above named justly celebrated trance and slate mediums have been holding forth at room 6, No. 86 Monroe Street, this city, during the past two weeks, and will continue to do so until about the middle of March. The powers these gentlemen possess have been tested by many in Grand Rapids and from surrounding towns. Among them not a few prominent and professional men. Those who know of spirit communion have received delightful messages from friends in spirit-life; and those who are investigating, are at least, something wonderful. Mr. Keene has been before the public many years, has traveled extensively with J. M. Peebles, author of "Travels Around the World," and is a genial, whole-souled gentleman. Mr. Devignon, the slate-writer, has exhibited his powers during the past four years only. Wonderful, indeed, is the fact that messages are written between two states, Mr. D. holding one corner of the slate and the visitor the other, the two slitting face to face in broad daylight. Visitors may bring their own slates. No charge is made if satisfaction is not given. We have visited these gentlemen and can vouch, personally, for all we have said regarding them.—*The New Era*, Grand Rapids, Mich.

That a new Spiritualist paper should in its first issue publish such an editorial endorsement of two unmitigated scoundrels does not bode good to the cause of Spiritualism. When an editor thus broadly and unqualifiedly endorses and commends, he should know what he is talking about. The brace of worthies above commended and vouched for, were in Chicago in the fall of 1882. For attempting an unnamable crime, Keene was obliged to leave town hurriedly to avoid arrest. The next heard of the precious pair was in April, 1883, when an account of their disreputable practices appeared in the *New Orleans Picayune*. According to that account Devignon had represented himself to a Mrs. Proctor, a working woman, as being a resident of Philadelphia where he had been persecuted on account of his religion, imprisoned and finally banished, leaving behind real estate worth \$300,000, to reclaim which it was necessary he should have \$300.00. Mrs. Proctor sympathized with the persecuted young man and gave him the necessary \$300.00, but afterwards finding she had been deceived, she caused him to be imprisoned; and Keene would have been served the same way had he not been ill; as it was, he had an officer put in his room to prevent his escape. Keene is the head of the firm and apparently furnishes most of the brains. He is said to have been connected for years with a circus and is a fairly expert juggler. His story of having travelled with J. M. Peebles, is wholly false and without a shadow of foundation. In reply to an inquiry on this very point, Dr. Peebles, under date of Nov. 2nd, 1882, wrote us denying that Keene had ever travelled with him, and said: "I never met him (Keene) but once, and that was some years ago in a progressive lyceum."

That Keene and Devignon may have some mediumistic power is possible, but in view of their bad characters, and expertise in deception, and the ease with which the average individual can be imposed upon, we do not propose to grant even this until better evidence is forthcoming.

The Astronomer and Lulu.

Learning is a powerful thing. It enables a man to be very wise or exceedingly silly on short notice, and in a dignified, imposing way, too. Astronomy seems peculiarly adapted for the development of the I, even if it does fill the eye with star dust and blind it to phenomena nearer the earth.

On the second page will be found a two-column article by Prof. Newcomb, republished from *Science* and preceded by comments from another scientific man. Further comment on the part of the JOURNAL is superfluous, but we cannot refrain from exhibiting manifestations of amusement at the figure Prof. Newcomb cuts, in the opinion of all who have intelligently investigated the subject concerning which he talks such learned nonsense.

When it is remembered that Miss Hurst and her managers rigidly refrain from giving any theory of the cause or source of the force exhibited, the irrelevancy of Newcomb's covert flings at "spirits" will be apparent.

Prof. Newcomb's experiments were either confined to a small portion of the exhibition or he purposely neglects to offer an explanation of all. That some of Miss Hurst's performances may be fairly well simulated is admitted by her managers. Prof. N. reaches the summit of the ridiculous when he calmly and confidently assumes, by implication, that the mass of testimony as to the lifting of pianos and other heavy objects without contact is worthless. This assumption is merely the presumption of ignorance.

Prof. Newcomb should have copyrighted his *Science* article, to prevent its appropriation by pirates. Already his neglect to do this has tempted Prof. Eaton, of the Male High School at Louisville, to assimilate the wonderful discovery and claim it as his own. This might be endurable; but when, taking advantage of the narrow reading of a Commercial reporter, the school teacher palms off upon the innocent newspaper man the vapory attenuations of the astronomer as his own, it is too much. The peace of the country is endangered and the "Solid South" may once more have to be pulverized before Newcomb can get his rights.

Col. Ingersoll lately lectured in New York, on "Blasphemy." The following constitutes his real idea of blasphemy: "To live on the ill-paid labors of others; to destroy the liberty of man; to prevent the growth of the human mind; to pollute children's minds with the dogma of eternal punishment; to defend slavery and polygamy; to wage wars of extermination; to appeal to brute force; to excite the prejudice of ignorance and superstition; to slander a fellow man; to abuse wife and children; to add in any way to the sum of human misery."

GENERAL ITEMS.

Last week Mrs. Maud E. Lord gave sances in New York City.

M. E. Taylor of Bluff, Neb., writes in praise of Barker's power as a magnetic healer.

Jay Chappel, of Rochester, N. Y., gave the JOURNAL office a call last week.

Mr. J. B. Hixson, of Brown, Ohio, writes of a very satisfactory sitting he had with Mrs. Simpson.

Mr. J. H. Brackett, Dover, N. H., in renewing his subscription, sends \$1.00 for the poor fund. Who will be the next?

A photograph of Mr. F. Heineman, Manitowoc, Wis., has been received at this office. We thank him for it, and place it with our collection.

Mrs. S. F. De Wolf, unconscious trance speaker, will lecture before the People's Society of Spiritualists in Martine's Hall, Ada St., near Madison, at 3 o'clock P. M., next Sunday.

Louis Braunhold, with J. Manz & Co., leading wood-engravers of this city, has illustrated in a most artistic manner, a Christmas souvenir, "Song of the Bells." Mr. Braunhold is a rising young artist who is destined to make his mark upon the world.

Mrs. Nellie J. T. Brigham will exchange with Mrs. J. T. Lillie and speak in the Church of New Spiritual Dispensation, Adelphi St., near Fulton, Sunday, March 8th, at 11 A. M. and 7:30 P. M. Mrs. Lillie speaking in Republican Hall, 33rd St., near 6th Ave., New York City, at the same hours.

Mrs. H. Sparrow, of South Chicago, whose work as a medium has been favorably noticed by correspondents, has our thanks for a cabinet photograph of herself, which we place with the large and valuable collection accumulating in the JOURNAL office. Mrs. Sparrow's field of labor is steadily enlarging; she has through the winter made weekly visits to near-by points in Indiana.

Rev. Robert Collyer will lecture for the Star Course, at Central Music Hall, Thursday, March 5th. He has, after repeated requests, consented to lecture here, and will be greeted by a large and appreciative audience, as he has many friends and admirers in the city. The lecture is new, and will prove interesting and entertaining.

According to the data obtained by a San Francisco statistician the actual population of the Chinese Empire is 380,000,000. This congregation of human beings is so vast that were there no more births in China it would require the death of one person every second for a period of nearly nine years before the Mongolian race would become extinct.

W. A. Mansfield, a young man who has made quite a reputation as a medium for independent slate-writing, spent last week in Chicago. He was here to rest and see the city. He had a séance with Mrs. Simpson without letting her know his name, but she at once told him he was a medium. He pronounces the sitting very good.

Edward Vogely, bookkeeper in the Butler Savings Bank, Butler, Pa., has defaulted and is missing. The shortage is reported at from \$40,000 to \$60,000. Vogely was regarded as a model young man. He was a member of the Presbyterian church and was a teacher in the Sunday school. His crime is a hard blow to his aged father, who, being on a bond of \$10,000, will be ruined financially.

Light of London, England, says: "Mrs. Oliphant is writing a spiritualistic story in *Blackwood's*—a story of the seen and the unseen, which is very favorably noticed in *The Literary World*. Indeed, the elements of the so-called supernatural enter more and more into our literature. Either the demand is increasing or the supply is pressing. The spirit world seems to be urgently demanding recognition."

Our friend F. M. Pennock, the efficient Secretary of the American Spiritualist Association, would feel happy if he could be in Chicago these days and see the effective work being done with his road scrapers and ditch diggers. With the assistance of Pennock's machines, the snow and slush in the streets is removed with greatly less expense, and very much more rapidly than ever before. Quite likely Bro. Pennock never anticipated such use for his machines.

It is said that a ghost of more than ordinary spectral attributes is annoying the citizens of the town of Franklin, Franklin co., Pa. While two gentlemen were driving along the road, lately, where a man named Charles Travers was murdered some years ago, they were astonished by a heavy hand being placed on one of the horses' bridles, and the rearing of the animal. At first they could see nothing; but gradually indistinct outlines of a human figure became visible at the horses' heads. It soon disappeared, however, and the men passed on almost frightened to death.

Mrs. J. Hendee of San Francisco, Cal., writes: "Not long since I wrote you concerning an organization for the protection and education of mediums. After working three months together, we organized the first of November, under 'The Medium's First Spiritual Association of San Francisco.' I was chosen president; Mr. Geo. Lewis, vice-president; Mr. Dunlap, secretary, and Mrs. L. M. Wheatley, treasurer. Our meetings are held in Laurel Hall. The first hour is devoted to a conference, and after that a séance, when circles are formed by each medium present, and the audience pass from one to another after receiving tests. It has been unusually successful, and those in attendance are well satisfied. I resign my office this spring and expect to start East."

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Address **JOHN B. ALDEN, Publisher, 353 Pearl Street, New York.**

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.
How Sweet.

BY MRS. A. H. STANLEY.

Sweet Rose, with that soft blush upon thy cheek,
What wouldst thou say to me if thou couldst speak?
Rocked by the soothing winds, so light and free,
I stoop to kiss and feign would gather thee.

If I should pluck, and hold thee in my hand,
Then thou, no longer by the zephyr fanned,
No longer kissed by sun and dew, and shower,
Wouldst wither, fade and die, within an hour.

And dying, wouldst forgive with thy last breath,
And show to me thy triumph over death;
For when thy fragrant leaves should round thee fall,
And softly lie, like drooping funeral pall,

Thy perfume would linger round me still,
And like a heavenly balm, my being fill,
And lift my spirit to those heights above,
Where all is joy, and peace, and holy love.

This, then, O lovely Rose, I hear thee say:
"Learn well the lessons of each golden day,
Scatter good deeds as thou wouldst strew my leaves;
Drop kindly words into the heart that grieves."

"Give to the needy one! God gave to thee;
Ever His blessings flow, kindly and free.
Pity the lowly one—God loveth all,
Kept by His willing hand, not one shall fall."

So have I listened, Rose, standing by thee,
Heard thee the silence speak round you and me;
Drank in thy fragrant breath, like nectar sweet,
Queen of the beautiful! Love's own retreat!

Soon will thy loveless leaves be gone;
Soon will thy scented leaves fall one by one;
But will thy counterpart gladden my eyes,
Up in some garden, beyond the blue skies?

Leicester, Vt.

"Heavenly Have no Pockets."

MARY DYE.

This wonderful "charity sermon" will bear many repetitions, and never perhaps since its first utterance was it so generally read, like nectar sweet, Queen of the beautiful! Love's own retreat!

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Dr. Thomas Thinks There Should be Some Changes in the Penal System.

By a singular coincidence the bill-boards of Hool-
er's Theatre were displaying the prints of "The
Wages of Sin" as the congregation of Dr. Thomas
passed them on their way to hear a sermon on "The
Penal System," on Sunday, Feb. 22nd. The People's
Church was crowded, and many persons stood in the
lobby and upon the stairs.

There are over fifty penitentiaries and 2,400 jails
in this country, said Dr. Thomas. "They contain
50,000 criminals, and their estimated cost is \$400,000-
000. Including jurors, judges, clerks, and court of-
ficers, it takes 1,000,000 men to run our penal system.
In Chicago our police courts cost \$800,000 a year,
and of the average 32,800 persons arrested, the cost
of the city \$24 per capita. The arrests of the country
at large cost \$36,000,000 without counting the cost
of maintenance, trial, conviction, and punishment,
and all this is collected in taxes from the people.
Just to glance at the moral aspect a moment—when
ninety persons are arrested in Chicago every day in
the year, What does it mean? It means that for
every person arrested five others are simply let
loose, and so on. But a burly police man upon a
lad said he had made such an impression upon his
nervous system as will not be effaced in years. Is
society protected by our penal system? Truth com-
pels me to answer in the negative; there is, of course
a measure of security, but glance over the criminal
records in our papers and see if there are less bur-
glaries, housebreakings, highway robberies, and other
crimes."

"Are criminals reformed by our penal system? In
most cases they leave the penitentiary worse men
and women than they entered. The time spent in
the jails and bridewells is brief, but the average time
in the penitentiary is three years; three and a half
years would be a large average. Now you see how
many criminals are turned loose upon society every
year. The laws of heredity and environment lead to
the evil elements of our communities as well as to
the good; criminals being for the most part poor
multiply rapidly, and their children inherit a propen-
sity for evil. In the face of these facts we must con-
fess one of two things: Either that our penal system
is a failure or that we are incapable of dealing with
organized crime. And now, who are criminals? Of
course they are human beings, but from what class
are they recruited? Most of the persons sent to the
bridewell are sent there on account of their inability
to pay their fines. In one year there were 7,560
sent, and of these 310 had no trade or occupation;
1,430 were day laborers, 340 were children under 14
years of age, 1,400 under 16, and 2,000 under 21 years.
Dozens of little boys and girls are locked up in our
County Jail. Just think of it! A little child grasped
by a big policeman and locked up in jail! What are
you going to do with your criminals? You dare not
let them go, nor kill them off. How can you best
reform them? I was chaplain in a penitentiary for
three years and know something about them. In the
first place, you must take the criminal courts,
police courts, police departments, jails, and hospitals
away from politics. Laymen and politicians are
corrupt men govern criminals! It is like the old
theory of allowing a Devil to rule Hell. (Laughter.)
We must manage our penitentiaries without
contractors, because the effect of the contract system
is bad. A boy with a mechanical turn of mind is
put at a bench with a hardened repeater because he
is worth more per diem. They don't look at his
moral need. We must teach our criminals to read
and write. We must discipline them, but we must
also surround them by the tender influences of song,
prayer, and the Word of God. In this way they may
be so far reformed that they will not be at least
dangerous to society. Prevention, however, is what
we should look to. Wendell Holmes said: "O, if
we could quit raising rascals we could soon get rid
of them! Many of our recruits for crime are de-
scended from children whose parents are dead, or
whose parents are vicious; the benevolence of the
people may find homes for these. The bulk of the
work rests with the State, which should prevent
habits which lead to drunkenness; the State should
pay particular attention to its free-school system, for
in our schools lies the destiny of our country. The
State should provide something better than a bride-
well or jail to lock up several thousand children
who happen to have no homes or parents."

Called Back to Life.

Apparently Dead Twenty-four Hours, but Rescued
by His Son's Anointing Cry.

On Monday morning John Whislow, father of one
of the many families of Sweden living at the
mines in Centre township, Perry county, Pa., was
suddenly ill, and before a physician could be sum-
moned he had expired. His face was cold and rigid,
his lower jaw fallen, and the ashy pallor of death on
the face. With the usual demonstrativeness of their
race, the family gave loud expression to their grief,
the eldest son in particular. He called on his father
to come back, and with difficulty was restrained from
prostrating himself upon the corpse. Hoping to
comfort the grief-stricken family by spiritual consola-
tion, the residents, clergyman, and friends gathered
until 2 P. M. Then, as he was about to go away, the
son was seized with another paroxysm of grief more
violent than any preceding it. He threw himself on
the body of his father, embraced him, and piteously
implored him to speak once more, and not to leave
him without a recognition. As though the agonized
voice had penetrated the silence of the other world,
the lips of the father moved, the eyes opened and
cast a sad, reproachful look on the weeping son, and
in the well-known voice came distinctly these words:
"Oh, why did you call me back?"

As soon as the awe-stricken group could regain
their composure they immediately administered res-
toration to the patient. When the clergyman left him
he was very weak, but still alive. Yesterday he
related his experience up to the time he was appar-
ently recalled to life.

When he died he first felt a sinking sensation, knew
everything that went on in the room, but could not
speak. He next remembered of being in a dense
darkness and being led by two invisible forms, moving
as though floating in the air, with nothing above or
below. Then it seemed to get lighter every mo-
ment, and he saw two shining forms, one on either
side of him. He experienced a feeling of perfect
peace and heard the most soothing and de-
lightful music. The feeling of rest was the most
noticeable thing in his new state, until it was dis-
turbed by a voice in pain, calling him. He felt a
thrill of regret, then all became black and he seemed
to be back in the old pain-racked body again, and
opening his eyes he found his son and family crying
and calling on him to come back.

Mr. Whislow lived until yesterday, and then died,
as his family sincerely believe, a second time. Whether
the man was in a syncope, from which the pro-
longed lamentations of the family aroused him, or
whether he had, indeed, been permitted to return
after a glance into the other world, one can answer.
One thing, however, is certain, that for the space of
nearly twenty-four hours, in the opinion of the doc-
tor, the pastor, and the family, and so far as outward
indications are a guide the man was dead. His fu-
neral will take place to-morrow.—New York Sun.

State-writing Extraordinary.

To the Editor of the Religio-Philosophical Journal:
I notice an article by H. B. H. in regard to state-
writing, and I would like to call his attention to the
following facts. There is now located in our city a
medium by the name of George V. Cordingley, and I
have had the pleasure of sitting in several of his
circles. During his light circles I have had him lay
his slate (or any slate) on my shoulder in bright gas
light, and the writing as it came could be easily
traced by all present to the slate. The letters were
long ones, and pertains to things unknown to
any one else. I have often seen the medium take
the slate and stand by a light, only holding it by
the tips of his fingers while some one else held the other
side, and long messages would come then in full
view. I have also had these same manifestations
take place in my own house, using my own slates.
The above facts can be vouched for by several parties.
St. Louis, Mo.

Foreign Population in France.

In a communication to the Academie de Medecine
on the diminution of the native population in France
M. Legnoux has put forward some novel views. He
states that a few black negroes in the in-
dividuals as afflicting him better breeding conditions
and diminishing his chances of sickness and death.
From a natural point of view a decreasing birth rate
in time of peace causes an influx of foreign settlers,
who do our heaviest work at small wages, and
who, more economical than we, not only manage to
live, but to save considerable sums of money.

The Journal—Death of Dr. C. L. Wolfe Seance with Mrs. Hollis.

To the Editor of the Religio-Philosophical Journal:
While absolute perfection is not attainable on this
sphere in Journalism, I believe the JOURNAL has at-
tained the highest standard of excellence possible,
and is striving to do better. With such corps
of contributors as Stebbins, Coleman, Dawbarn,
Tuttle, and many more equally as good, the JOURNAL
cannot fail to keep pace with the demands of the
age. Some of the "limb" kind, however, think the
JOURNAL a little too strong "diet." They should
live on lighter food until they grow stronger, when,
perhaps they will be able to appreciate the senti-
ments the JOURNAL sets before them.

Last 20th of July, Dr. C. L. Wolfe, a true and tried
Spiritualist, passed to spirit-life. He was a brother
of N. B. Wolfe of "Starling Facts." Although not
a subscriber of the JOURNAL, he was a constant
reader of it, and admired it above all other papers
published in the interest of Spiritualism. He had
been a Spiritualist for over thirty years. He was
very highly respected by the most radical
advocates of orthodox Christianity respected and
revered him.

As an evidence of his standing among his fellow
men, he was nominated for one of the most impor-
tant offices in our country, and the opposing party
declined to nominate a candidate against him. He did
not seek notoriety among those of honored mem-
ber of the land; it was the power and help that he
was most appreciated. I cannot better express the
feeling of the poor people who lived in his vicinity,
than by giving the words of an old colored man who
had been living on the Doctor's farm for some eight
or nine years. The old man said to me:

"Mr. Liddell, I done no wad us no darkies will
do now we dole winter comes. I tell you we
naber come to do doctor for nobthin, he turn us
away empty handed."

I will now relate a portion of what took place at
a seance with the noted medium, Mrs. M. Hollis
(of "Starling Facts" fame), at the house of Mr. E.
Shippen, then living in Mound City. Dr. C. L.
Wolfe, myself, and some ten or twelve others, com-
posed the company. Quite a number of tests were
given to the spirits, and the results were most
particularly to say what occurred in connection with
Dr. Wolfe. About two years previous to the time of
holding this seance, the Doctor had the misfortune
to have the sum of \$240 stolen from his residence,
which he never was able to recover. During the
seance, Skt, the controlling spirit, had a great deal
to say to many in the circle. When he got to the
Doctor's case he said:

"You am the big chief who have money stolen."
The Doctor said: "Ah! Skt, what do you know
about it?"

The voice answered: "Me see em. You can never
get the money back, but you will find the pocket
book in a big hole."

The above conversation was all conducted by the
independent voice on the part of Skt, and while the
medium was engaged in conversation with other
members of the circle upon other topics, so that we
were all certain that it was not the medium who
did the talking. We also know that the medium
had no means of knowing any thing of the circum-
stances referred to by Skt. The Doctor had given
up the idea of ever recovering the money or even the
pocket book. The result was just what a few weeks
after the seance, a neighbor of the Doctor's was
cleaning an old well that had been abandoned for
years, and which was in a field adjoining the Doc-
tor's farm; and about the first thing found in it was
Dr. Wolfe's old leather pocket book, in which was
an old Mexican silver coin that the Doctor carried as
a pocket piece, and which was concealed in the
small pocket used for putting in postage stamps and
receipts, and the robbers failed to see it.

There were many other tests, just as remarkable
as the one above, in that same seance, which was
held (if my memory serves me right) in the month
of November, 1875.

The Doctor has given us ample evidence that he
is not dead, but still living. He has been with us
quite frequently in our home circle.

Villa Ridge, Ill. W. H. LIDDIGH.

Strange Seances Said to Have Been Wit- nessed in a House at Rich Mountain.

One of the best known men in Tucker County, W.
Va., is Lewis Kittie, who resides on the Indian Ford
of Clover Run. His reputation among his neighbors
and acquaintances is above reproach, and the
following story, which he related, may be relied upon
as containing facts as he understands them.
Mr. Kittie is not a superstitious man, nor is he a be-
liever in Spiritualism. In 1857, Mr. Kittie, in com-
pany with others, was engaged in mining near the
ground on which was fought the battle of Rich
Mountain. He and a cousin named Daniel Courtwright
boarded at a large house adjacent to the battlefield,
which was at that time a well kept and comfortable
house. During the progress of the fight one man was
shot in one of the rooms, the very room occupied by
Kittie and his cousin in 1857. Beginning with their
first night in this room, Kittie and his cousin heard
strange noises. At first they were caused by wind.
One day they were told by a fellow miner that the
house was haunted, and that ghosts were frequent
about the room in which they slept. Undismayed,
Kittie and his cousin continued to remain there.

On a Saturday night upon after this Courtwright
was absent and Kittie occupied the room alone.
During the night he was awakened by a strange
chilliness. A cool, grayish mist made the furniture
in the room dimly visible. There was an oppressive
stagnation, and a low, uncertain sound seemed
the effect of a light breeze blowing from some im-
pulse Kittie rose from his bed and moved to a spot
opposite and near the door. He felt no fear, but was
impressed with a sense of solemnity. Almost im-
mediately he saw in the air eight forms clad in the
Confederate uniform. With uncovered heads they
approached the bed on which Kittie had been sleep-
ing. One of the men removed the bed covering,
and the other seven stepped on the bed. Four of the
men stood above the bed as if lifting a weight. The
object, wholly invisible to Kittie, was laid appar-
ently upon nothing between the remaining four men,
who stood in the position occupied by pall-bearers.
Two of the men who had lifted the object from the bed
took their places in front of the four pall-bearers, and
the object was lowered to the floor. As they passed
out Kittie saw a young man, with a handsome young man,
with his coat and vest removed. No sound attended
their departure until they reached the hallway, when a
noise resembling that made by one walking with a
crutch on a wooden floor, followed by the sound of a
chair being moved, was heard.

Kittie returned to his bed, but in about half an
hour the ghostly party returned, performing the
same actions as before, except that the body was
taken from the floor in the corner of the room. Mr.
Kittie says he cannot possibly be mistaken as to
what he relates. He was not dreaming, and was
wide awake. He was in perfect health. The affair
was spoken of at the time to other gentlemen in the
house, all of whom agreed that the phenomena had
been related by several people who had occupied the
room.

On another occasion, and when Mr. Courtwright
was present, the covering was removed from the bed
several times in quick succession. Both men arose
and sat on the side of the bed, but were forcibly,
though gently, pushed aside, and against the wall.
The covering was then pulled up, while being pushed
from the bed, but a few moments later saw snatched
the same scene described above. Moving the bed
made no change in the conduct of the visitors. The
visits were so frequent that Kittie and his cousin, on
becoming aware of the coming of the soldiers, would
say, "There are the rebels!"—Chicago Herald.

A Curious Dream.

To the Editor of the Religio-Philosophical Journal:
Some time in 1859 I was engaged on the European
and North American Railroad, stationed at New
Brunswick, and so far as I could see, I was likely
to remain there. I dreamed that I was sitting on a
slender, long, and narrow, and was rather close to
a handle so that it would not break when a false
stroke occurred. While thus engaged my brother
Jackson spoke to me: "Dillon, what are you doing?"
I told him, and looking about I saw that I was in
a strange country; it seemed like an apple orchard,
but was not. Three years after, while engaged on the
Atlantic coast, I found my vision repeated in a
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For the Religio-Philosophical Journal. Women Working and the Outcome.

BY PROF. ALEXANDER WILDER.

In the RELIGIO-PHILOSOPHICAL JOURNAL for February 21st, is a communication from W. Whitworth which deserves careful attention. The topic relates to the probable outcome of the present movement, to introduce women into the professions and skilled industries, and to admit them to the higher education. The writer draws a picture of women with a scientific education unable to treat a child for croup, and the practice of employing women and girls at half-wage, which operates to crowd men out. There is much cogency and force in this argument, yet it does not carry the whole question with it; much less does it dispose of the great principle of fair play and justice, which lies at the foundation.

During the civil war, the attempt was made to raise an analogous issue in Ohio. There were "Black Laws" in that State to prohibit the settlement of colored people there. The army in that military department received fugitive slaves and passed them through the lines into Ohio, there to shift for themselves. Directly the disaffected journals and individuals protested that this influx of a population that would work for cheaper rates, would deprive industrious white people of the opportunity to labor. In one town a worthless, lazy fellow was induced to carry about a petition for the enforcement of the Black Laws; and the ludicrousness of the sight inspired the first Nasby Letter.

The legislation against the Chinese is defended on a similar pretext. It is enough to denounce it as narrow, exclusive and barbarous.

The statutes to regulate the practice of medicine, belong in the same category, as do also the Trade Unions and murderous Molly McGuire associations. Yet the general policy of the American Government has been the other way. The protective tariff is no less than a standing invitation to factory workmen to emigrate to the United States, where they will and do work cheaper than Americans would, but for their competition. The coal and iron of Pennsylvania are mined by this cheaper imported labor; and the men who do this are very strenuous in their endeavors, even to bloodshed, to keep off others. The railroads and canals were constructed by such laborers; and to encourage them further, they have the privilege of becoming citizens, when it is notorious that they know little and care less about free or honest government.

We may as well, therefore, "come down to hard pan," on this woman's labor. There is justice and there is public policy. If it is good statecraft and sound financial practice, to import and make citizens of European peasants, who work cheaper than Americans, it must be equally so to employ our own women and make citizens of them. It is pretty certain that if this was done, there would be an adjustment of the question of wages. Because women do not vote they are underlings, and are to a great degree impotent to obtain just compensation for their work.

The argument of the liquor-dealer is as plausible. A vast capital is now invested in the making of alcoholic drinks. If our prohibition friends carry their point, as I earnestly desire, the market for a large part of our grain will be cut off; and an army of retailers—there are 2200 in New York—will be turned adrift. A financial crisis will ensue, as fearful as the recent one, and more certain to impoverish the community everywhere. To be sure over 65 per cent. of all our crime, and 85 per cent. of our pauperism, is the direct outcome of whiskey-drinking; but I would ask: "Is not the outlook appalling? Is it to be that inebriates shall rise out of their helpless, degraded condition, only to sink other men to still more hopeless bondage?"

Human experience shows that all social changes, however beneficial, are fraught with misfortune to large numbers. It can not be avoided. We may only hope to recuperate from the calamity. It is the function of society to aid and cooperate to such ends. "Bear ye one another's burdens" is the precept which must be lived up to, or society will inevitably dissolve into savagery.

The diversifying of industries, and the general provision that all who work shall share equitably in the proceeds of their labor, are the problems to be wrought out. The prohibiting of any to work is suicidal.

In all countries there is a plurality of women. Even though the irrepressible sex desire marriage and a home, they cannot all have these, except we authorize and practice bigamy. The superfluous ones require food, clothing and shelter, as much as do those who marry. I now say this deliberately, so many males are not truly men, and to wed such as them is disgusting. Sound public policy requires that these unmarried women should sustain themselves as they best can. No decent man is willing that they live as mere dependents; and he will cherish a horror at driving them to a vicious life for subsistence. They must work. They are good enough for it and none too good. A woman unwilling to do honest work is virtually a harlot already.

The next step brings us close to the inherent justice of the matter. Women who work ought to do so, to be permitted to do what they can do best. They will not work under price, when they are in a position and status that will not compel it. Our society is half-savage, that such is not the case now. An educated, intelligent woman is a much more desirable companion and more judicious mother than one who is not. Ignorance is a poor qualification for wisdom and maturity. In justice, which must finally, however slowly, determine the matter, a woman has every right morally to do what she can do well; and her own taste and nature should be her guide. There need be no fear that she will cease to be a woman or womanly.

For the Religio-Philosophical Journal. Mind Reading.

The above used to be almost the last refuge of the skeptic after admitting the actuality of communications obtained through the raps or the tipping of a table. "Well, after all, it is only electricity. The table tips, but then what is it? You are only talking to yourself. It is only a reflex of your own thoughts." Of course, to any one at all familiar with this simple process of spirit communion, the fallacy of this hypothesis is apparent. A friend (not a Spiritualist) having made this remark, to gratify him I proposed to make the experiment. Four of us took our positions around a common toilet table, one lady being a reliable medium. Previously, in order to make the test more striking, I had written in conspicuous letters, and laid on the table top a short sentence, "God is Love," with the injunction that we all four keep our minds steadfastly fixed upon the purport of the sentence, and, if possible, by united effort com-

pel the influence to spell out the short sentence.

As usual the motions of the table indicated spirit presence. I inquired: "Does the intelligence present understand the nature of the test? We would like to try." The answer was, "Yes." A pause took place about half a minute, after which it was spelled out in spite of our four concentrated minds upon the written sentence on the table: "Bruce, you can't come in."

We sat patiently at the table for the space of twenty minutes, but had no more tipplings that night; and although it was quite convincing to my friend, I still think it possible that the over-anxiety of some positive mind may to a certain extent, disturb at times the absolute meaning of the communicating spirit.

Now, satisfactory as was this test, the value of it to me did not end here. About two weeks thereafter, at a spiritual séance at Greenpoint, L. I. I was asked through a rapping medium: "Friend B., how did you like your test?"

"W. YOUNG."

Now this was the more curious, as I had to explain to my friends at the séance the purport of the present communication of which none but myself were acquainted.

BROOKLYN, L. I.

D. BRUCE.

Allopathy vs. Mediums.

BY D. P. KATNER, M. D.

To the Editor of the Religio-Philosophical Journal:

Many writers have, while denouncing the healing mediums and medical clairvoyants, expatiated largely upon the excellence and wisdom of the medical schools, to whose alumni alone should the people trust the keeping of their health and lives. Were it a fact that medicine was an established science, rather than irrational dogmas; that any one of the diverse and opposite schools could formulate a system adapted to the various organizations, different temperaments, and multiplicity of forms of disease, which could be relied upon to operate the same in different hands, on different patients, at all times and in all seasons; that every man's son, whose father has the spare money to graduate that son in some noted medical college, has capability, adaptability, and the natural good sense to acquire and apply that unalterable and unfailing knowledge, then we grant that scholastic physicians, the graduates of the schools possessed of all these requisite qualifications, should take the field and be relied upon, and that ignorant mediums and uneducated clairvoyants should be restrained as dangerous.

But so long as each of these different systems is contending for the mastery, each claiming that the other is wrong, and yet striking hands to have laws enacted to crush out the heaven-ordained and angel-aided mediums and clairvoyants, who are better fitted by nature than the scholastics are by art for the delicate offices of a physician, shows us something is wrong somewhere.

These thoughts have been called out by the following telegram clipped from the Chicago Times of Feb. 21st, which is only one of the many results of the misadventures of the educated ignoramus (paradoxical as our expression may seem) who are daily slaughtering the sensitive and delicate persons who come under their care, and from whose murders they are protected by virtue of their "sheepskins" under theegis of the law; laws enacted by bribery and corruption in the interest of class legislation to bolster up personal interest incorporated in medical schools, which are by act of the Legislature of the State, authorized to flood the country with the broad of bigots yearly hatched in their dogmatic morasses, and arming them with a hypodermic syringe (a barbarous refinement of the deadly fang of the rattlesnake) they are ready to go forth on their errand of destruction with a sac of venom at the root of that fang in the shape of solutions of morphine, ergotine, strychnine, atropine and other equally destructive poisons brewed from the "witch's bowl." But here is the dispatch which speaks for itself:

KALAMAZOO, Mich., Feb. 20.—Miss Eliza Stebbins, aged 18, coming to Kalamazoo with her parents from Springfield, Mass., was feeling ill at Detroit. A physician was summoned to the depot by telephone, and he injected morphine. The young lady became unconscious and was removed from the train here in that condition. She never spoke again, and died this morning. The case is being investigated.

Where, in the whole history of Spiritualism, which in the last thirty-seven years has treated its millions of patients, can be shown one such case of malpractice and professional incompetency as this, only one among hundreds of cases which have been reported to the public press, to say nothing of the thousands more which have been suppressed from publicity?

It is impossible to overestimate the injury which has been done to humanity through the prejudices, stupid ignorance and blind bigotry of the devotees of systems without merit, and schools without science. No wonder insanity is on the increase! No wonder the race is tending to imbecility and immorality! No wonder that vice prospers and crime is extending! What is to hinder it? The infant is fed on "soothing syrup"; the boy is dosed with calomel and blue pill; the man and woman lulled to sleep with hydrochloric, the brain stimulated to activity with morphine, when not self-narcotized with tobacco or alcohol; bromide of potassium is given to obviate their effects, and the brain softening and paralysis following, treated with the same with the addition of strychnine, or its milder form, tincture of nuxvomica.

No wonder "the good die young." The artificial appetites and false impressions thus forced by medical systems upon the race have impaired every avenue of healthful activity in the parental systems, and children are born devoid of vitality though perhaps precociously developed in some one direction which bodes premature decay.

It is time this power, which is every day gaining strength by the constant addition of numbers, recruited from the "graduating class" at the "commencement" of every medical school in the land, was checked in its march to overthrow the temple of reason by Samson-like, tearing away the pillars of health from the people.

What sage can determine how much of vice, intemperance and crime existing at present throughout the world are due to these false systems of so-called medical practice. No one can foretell where it will lead when the systems of parents have become debauched by these unnatural modes of doctoring. (1) The extent of the nervous depression, the varied influences of the depraved appetites set up, the passions excited and the brains unbalanced are sufficient causes to develop idiots, cranks and the human monsters of crime, who are "painting the world red" with their violence.

It is such power as this which is laboring to crush out the mediums, to prevent healers from removing any of the evils they are binding upon the invalids. If we wish for liberty of conscience, for the "inalienable right" of life, liberty and the pursuit of happiness—

we must unite against the aggressive power of this medieval monster which is fast gathering strength to destroy them all by its inquisitorial fiat. In union is strength.

We must rescue the race by establishing schools where the natural qualifications of the student for the delicate offices of a physician shall be the first requisite, and only where the moral, spiritual, intuitive, sympathetic and reasoning powers are full should one be allowed to receive the meed of honor awarded by its diploma. In such a school all the nobler faculties should be aroused, developed and strengthened to the fullness of their receptivity. The application, working and possibilities of the psychic forces must be made subjects of research, investigation and application. Every field of physics must be invaded and examined by the mental acumen which is stimulated from the realms of light in the world beyond and the higher orders of mediumship cultivated and unfolded. This done and the victory over educated ignorance and bigoted dogmatism will be easy. "One shall chase a thousand" and two put ten thousand to flight. The systems of error perpetuated will give way before the invincible logic of spirit forces when intelligent, cultivated and capable batteries are built up through which it can act.

To establish such a school will take some time. The funds should be forthcoming at once and the teachers should be training for their work. They should be selected from mediums of known reliability and general, as well as special knowledge; such as can work in harmony, who are willing to sink self out of sight in earnest effort to advance and dispense "Light and knowledge," and when all inharmonies are weeded out and the work commenced, let them be sustained until the expected results are attained.

St. Charles, Ill.

The Light (?) of the Age.

To the Editor of the Religio-Philosophical Journal:

As a sample of the light (in certain circles) of the age, both in this country and Europe, I present the following under the head of "A Good Illustration." It is from the Texas Baptist Herald, published in Austin, the capital of the State of Texas:

"At our meeting in Houston recently, we had our new Brother from Germany with us, Rev. Karl Ekert. Besides preaching us a good, practical sermon, he gave us some very good talks, and incidents from the old country. One of these I must relate:

"Near Wilna, in Russia, lived a well-to-do German Baptist farmer, who was so economical that he would give but two rubles a year for missions. At last he concluded that that was too much, and came down to one ruble a year. The church prayerfully considered his case, and came to the conclusion that the brother was suffering from a severe attack of covetousness, and as mild remedies had proved unavailing, amputation was concluded to be the only hope for this case. The covetous brother was excluded.

"Months passed, but no symptom of improvement could be noticed. One day while they were plowing, his hired man suggested that he would like to take the gun along to shoot a species of bird that were deprelating upon the farmer's grain. The plan was approved, the gun taken, and the first good chance at the troublesome birds was utilized, while the horses were left alone hitched to the plow. The loud report frightened the team, and they ran off and cut themselves so badly that they both were a total loss to the farmer. Coming home and informing his pious wife, she told him earnestly to heed the lesson the Lord was teaching him, that while he could not spare the two rubles a year to the mission, the Lord had taken four hundred from him in one hour. He saw his sin, and next morning he saddled another horse, rode the whole distance to the church, got the members together, confessed his failings, gave them two hundred rubles as an evidence of repentance, then asked to be restored into fellowship of the church. And he seems to be permanently cured of his covetousness."

"Are there not Baptists in Texas who are withholding more than is meet from the Lord, and are losing tenfold as a result?"

That such as the above should be acceptable reading to the people of the latter part of the nineteenth century is to me a little strange.

If I purchase a pair of shoes for a barefooted urchin, or a loaf of bread for a hungry waif, it is to me a rational effort at accomplishing some good; but when I give "to the Lord," in the light of the article I send you, I have very little knowledge of any good to be accomplished beyond that of pampering an already well-kept lot of priests, vicegerents of God (?).

Again, if I get into a bath-tub filled with good, clean water, and with soap and towel, thoroughly cleanse my person; or sit down to my table with my family, and partake of wholesome nutritious food, and at proper times, when nature demands it, drink moderately of pure, cold water, I understand something of the results; but if I see a man (I never do such things myself) "go down into the water" and suffer himself to be plunged into it by a priest, then "come up out of the water" and straightway kneel in the presence of this "man of God" (?) and "mince" a little bit of dry bread and sip a little wine, I am left in total ignorance as to any beneficial results that are to accrue, beyond that of pandering to the spirit that dictated the matter that I send to you as a sample of the spiritual food that is meted out to the people to-day, and as appearing in the columns of a popular religious journal near the close of the nineteenth century.

I am aware of all that I subject myself to in submitting these reflections, and am perfectly ready to defend myself against any open and fair attacks that may be made upon me upon the score thereof, taking (if it be desired) the New Testament as my only means of defence.

"The priests bear rule" is as true in certain circles to-day, as it was two or four thousand years ago; and the inquiry, "How long, O Lord, how long?" is as pertinent now as then.

"Oh, it is nothing but electricity!" is a popular cry when certain mysterious phenomena occur that cannot be duplicated in the use of this subtle agent in the hands of the most skillful scientist.

I desire also to give in connection herewith a few words of explanation concerning a matter that came under my observation in 1855, and to which my mind was again directed on the reading in the JOURNAL this morning the statement of G. W. Shotwell, concerning his sister's hand being influenced to point out passages of Scripture that his father called for. For months it was a common occurrence when any controversy arose, upon almost any subject—religious, secular or otherwise—among members of the family, or even visitors, for my brother, who in his normal condition had a very limited acquaintance with the Bible, to turn almost instantaneously to a verse in the Scripture that bore directly

upon the subject in dispute, and that with out ever seeming to place his eyes upon the book. And another remarkable feature of the matter is that he rarely ever read the passage after pointing it out, but would pass the book to some one else, saying: "Read this," indicating the verse with his finger. I have good reasons for believing that he thus pointed out many passages of Scripture that he had never read in his life. J. B. CONE, Rancho, Texas.

The Hypnoscope.

Sir William Thomson, in a lecture to the Midland Institute delivered some months ago, on the Six Gateways of Knowledge, pointed to the possibility of a magnetic sense, which might give a sensation of magnetism quite different from the sensations of heat, force, and so on. Soon afterward Professor W. F. Barrett recounted some experiments which came under his notice, and which tended to prove that certain persons were capable of feeling the presence of magnetism as developed by the core of a powerful electro-magnet. Dr. J. Ochorowicz has investigated the subject still further, and observed that all persons sensitive to the magnet are hypnotizable in a corresponding degree. In studying the matter he uses an instrument termed a hypnoscope, which is simply a tubular magnet slit up the side, the edges of the slit forming the poles, which are preserved by an oblong armature. Such an apparatus need only be three or four centimeters in diameter, and five or six centimeters long; weighing 150 to 200 grammes. Made of Alvar steel, it is very strongly magnetic, and will sustain twenty-five times its own weight. After the armature is drawn off, the index finger of the person to be tested is thrust into the tube of the hypnoscope in such a way that the latter hangs from the finger by its poles, which are connected through the finger. After two minutes the magnet is drawn off, and the finger examined. Dr. Ochorowicz states, of a hundred persons chosen at hazard, and examined in this way, seventy will observe no change, but thirty will experience changes of two sorts, subjective and objective. For example, 30 per cent. declare they feel a pricking sensation as of needles entering the skin; 17 per cent. a cold air or a sensation of heat and dryness. These two sensations may co-exist, one being felt in the right arm, and the other in the left. The cold air resembles that felt in front of an electrostatic machine. Some 8 per cent. of the total will probably feel disagreeable sensations, and a smaller number of sensations of swelling, heaviness of the hand, and irresistible attraction. The objective changes are either involuntary, insensibility (anesthesia), paralysis, contraction of the muscles. These changes disappear after a few minutes by light friction, but without that will last several minutes, or even hours. Subjects of this class can be hypnotized in a single séance. Whether these effects are really magnetic, Dr. Ochorowicz considers doubtful. Magnetism, he thinks, does not explain all. It is only the substratum of another action so feeble from a physical point of view that it is not discoverable by our instruments of research. What this other action is, whether a new force or a new manifestation of force, he does not in the present state of our knowledge venture to say.—Scientific American.

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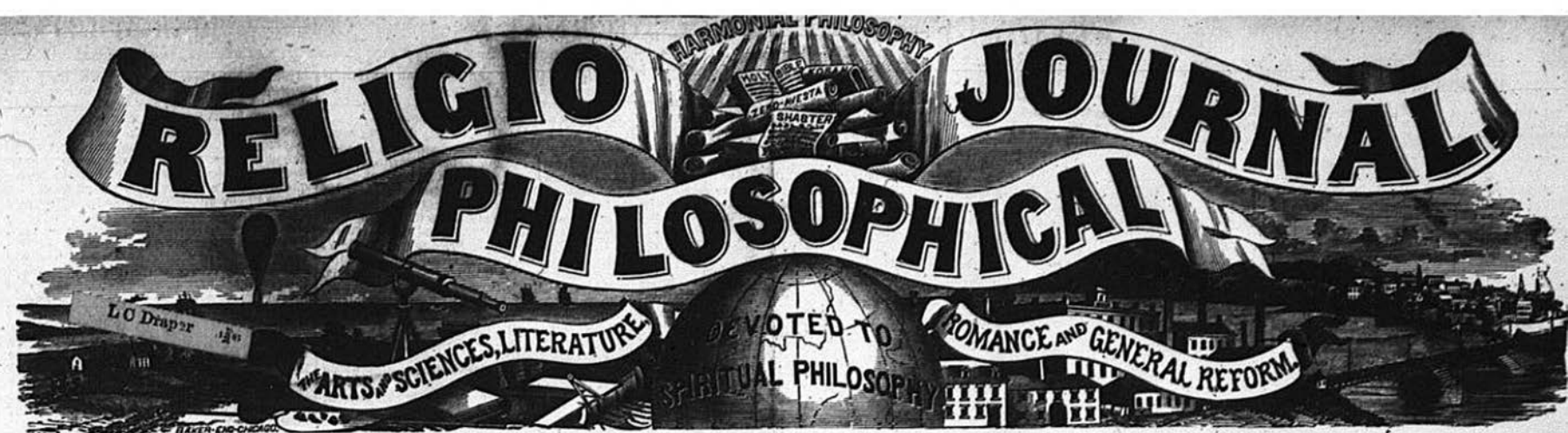
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No. 3

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religion Philosophical Journal.
False Philosophies in the Universities.
No. 3.
Bacon, Locke, Hume, Reid, Hartley, Spencer, Huxley, Gall, and the Dawn of True Philosophy.

BY JOSEPH RODES BUCHANAN.

Having briefly considered the claims of Transcendental Metaphysics as represented by Plato, Aristotle, Hegel, Schelling and Kant, it remains to consider the doctrines of a more modern class, who have made a nearer approach to rationalism, a number of whom still exert a great influence in the literary world, whether for good or evil, a careful examination will show.

Speaking of the Rationalistic School, calls up such names as those of Lord Bacon, John Locke, David Hume, Thomas Reid, Dugald Stewart, Sir Wm. Hamilton, Herbert Spencer, J. S. Mill, Auguste Comte and Thomas Huxley. Our limits will not admit a review of these distinguished authors, or anything more than a glance at the characteristics of the Rationalistic School, which has flourished chiefly within the limits of the English language, and which in its vigorous thought and perspicuous language is a refreshing contrast to the verbose emptiness, the pedantic confusion of language and the purposeless inanities of the Transcendental School, which still lingers about the Universities.* Let us see whether these rationalists have emancipated themselves entirely from the old transcendental follies, and whether they have reached or occupied that territory of knowledge upon which philosophy must be erected if philosophy is to have a home on earth.

Of Lord Bacon we may well say, that he erected the portico to a Temple of Philosophy that has never been built. If a score of Lord Bacons had followed him and devoted themselves to the great work which he planned, the Temple of Philosophy would have been erected. The real successors of Lord Bacon have been, not the philosophers, but the scientists, led by Galileo, who have been laying a broad foundation for the future temple. When in the spirit of Inductive Philosophy, so ably championed by Bacon, man shall have explored both physical and spiritual realms, philosophy will begin to appear.

A sentiment of justice reminds me that we should not overlook the earlier work of Roger Bacon, a thinker not inferior to Lord Bacon, who 346 years earlier shone out as a star in the dark sky of monkish ignorance, and protested against the false philosophy of the times with a vigor which demonstrated his intellectual grasp. His leading object was the cultivation of experimental science, in which he was a prodigy; and realizing the antagonism between science and the college metaphysics, he exclaimed: "If I had power over the works of Aristotle, I would have them all burnt; for it is only a loss of time to study

* I have spoken of the Universities as "reservoirs of the obsolete." A curious illustration appears at Harvard to-day. The custom of publishing the quinquennial college catalogue of the names of the students in Latin, which has been abandoned by foreign universities, still lingers at Harvard, though Messrs. Adams and Sargent protested against it. It *must* be abandoned, we shall still have Glee published as *Academia*, John Jones as *Johannes Jonastus*, and William Little as *Gulielmus Parvus*; Mr. Black will be published as *Niger*, Mr. Cook as *Cookus*, and Mr. Fox as *Foxus*; but the Latin Catalogue will probably be laughed out of existence. We may say of the metaphysical department of our Universities generally: "There the Theories dwell that have faded, And the Notions that never would wash; They abide, unimpugned, unwarred, In the Temple of Babel."

in them, and a cause of error, and a multiplication of ignorance beyond expression." Yet even now after six centuries of additional progress, Harvard College hugs in its bosom this "multiplication of ignorance."

Lord Bacon made it very clear that so-called philosophy had failed for many centuries to produce any valuable result, because it had busied itself with words and speculations, while it scorned Nature, the true source of knowledge, and had devoted itself to scholastic theology, verbal logic and ignorant antiquity, with childish senility. The despotism of antiquity was sustained by the church and even in his own time, the learned and eloquent Giordano Bruno was publicly burned at the stake in Rome to check the intellectual rebellion against Aristotle and the priesthood, and the accomplished scientist Vanini put to death in 1619.

The comprehensive intellect of Lord Bacon realized intuitively the utter emptiness of the so-called Greek philosophy and "philosophasters" as he called them—"fuller of fables than the very poets, ravishers of minds, falsifiers of things." Aristotle especially, he reproaches as the "worst of sophists," who had imposed "the severest shackles on the mind." The inherited and unchanged imbecility, which still tolerates and retains the Greek folly in the Universities, demands the severest censure.

If Bacon was the morning star of Philosophy, the day comes on very slowly, for the three centuries past since his time have not brought its sunrise, yet in the sturdy intellect of John Locke and David Hume there was apparently a beginning of Rationalism, and a real abandonment of Transcendental Mysticism, and the idolatry of Grecian ignorance. But in the pursuit of philosophy what did Locke and Hume achieve?

The great merit of Locke is his honest common sense, aiming at truth and utility, in opposition to metaphysics. He says, "Vague and insignificant forms of speech and abuse of language have for so long passed for mysteries of science; and hard and misapplied words with little or no meaning have by prescription such a right to be mistaken for deep learning and height of speculation, that it will not be easy to persuade either those who speak or those who hear them, that they are but the covers of ignorance, and hindrance of true knowledge. To break in upon this sanctuary of vanity and ignorance, will be, I suppose, some service to the human understanding."

This very folly described by Locke, re-appeared long after he passed away, in the German Transcendentalists; and educated men of the English race, forgetting the lessons of Bacon and Locke, have surrendered to their pedantic mysticism.

Locke represented the highest wisdom of the speculative school—the dower and fruit of more than twenty centuries growth! There was little of any value before his time, but in Locke there are some results; for honest, benevolent common sense never labors in vain. His labors, however, were only the preparatory work for introduction to philosophy. His famous work on the "Human Understanding," might have been properly styled "Essays on Ideology and Language." It abounds in good sense, but he relied on rational speculation, as, for example, in discussing innate ideas, where he should have had a basis of fact or science; and hence his denial of innate ideas was carried too far, forgetting the innate capacities and instincts.

Philosophy implies a comprehension of man and his relations to the Universe. This, Locke did not attempt—he was content to study the processes of thought. The most vigorous efforts after his time were those of Hume and Reid. But like Locke they did not release themselves from the speculative method, which is incapable of constructing either science or philosophy; and from Hume even to Herbert Spencer, speculation is still the favorite and almost sole method in Psychology—a speculation, too, which seldom has much of novelty or originality. Rationalistic speculation was represented by Hartley, Priestley and Darwin in England, in France by Condillac, Cabanis, Bonnet, Helvetius, Condorcet and St. Lambert. The common characteristic of these writers (except perhaps Bonnet and Cabanis) was their ignorance of the constitution of man and attempt to explain everything by ingenious speculation.

The speculative notion which disregards the individual endowments or peculiarities, and supposes everything in man built up by external impressions regardless of his innate constitution still survives to-day in the writings of Spencer.

In Locke we find the human mind releasing itself from ancient follies, and beginning to look abroad with clear vision, but not taking up the task of investigating nature, to understand the spiritual and physical constitution of man. Beyond this, but little progress has been made by any of the philosophers recognized by the Universities, and the Transcendentalism developed since the time of Locke has been a retrogression toward ancient intellectual barbarism, to which the Universities have lent their aid, while the only bold and successful attempts in the development of philosophy have been beyond the sphere of the Universities and in spite of their opposition.

In Hume and Reid, mysticism had vigorous opponents, and Rationalism even advanced beyond its illustration in Locke; but Hume and Reid have not been favorites in the Universities. Hartley, who published in 1749, his "Observations on Man, his Frame, his Duty, his Expectations," was a follower of Locke, and like him, relied on rational speculation instead of experimental inquiry. Meta-

physicians have never realized that philosophy must depend on science or ascertained facts, and cannot possibly be evolved without an exploration of nature. Hartley attempted to explain mental phenomena by vibrations in the nervous elements, and his style of speculation survives to-day in the language of our materialistic physiologists, who think that some form of motion explains all. These mechanical notions are favorite conceptions still in the Colleges, but they are only hypotheses. Priestley (1735-1804), one of the ablest scientists of England, was a vigorous follower of Hartley, and carried his system to its natural result in materialism, though he still adhered to the immortality of the soul, but the next Hartleian speculator, Dr. Darwin, carried out the system consistently annihilating everything spiritual, and taking away the hope of future life.

We cannot in this review fail to observe the superior solidity, common sense and practicality of English writers, in comparison with their French and German contemporaries. Compare for example, Bacon with Des Cartes; Locke and Newton with Spinoza, Malebranche and Leibnitz; compare Hume and Reid with Kant or Hartley, Priestley and Darwin with Condillac, Cabanis, Jacobin and Fichte. Condillac and Cabanis belonged to the Hartleian school. They attract no attention to-day.

DAVID HUME, a man of exemplary life and amiable character, was the most conspicuous figure of the last century in the field of speculative philosophy. Even so illiberal a critic as Lord Jeffrey, concedes that "the name of Hume is by far the most considerable which occurs in the period" of his career in the 18th century. He was held in profound esteem even by those who condemned his religious views.

If we omit the name of Locke, we may justly say that the predecessors of Hume in Psychology were all comparatively pigmies. Nor is there any name among British and German speculators of more recent date worthy to be mentioned in comparison, if we except Dr. Reid, Mr. Mill and Mr. Spencer. The writings of Hume were the prompting cause of the labors of Reid, Kant and his followers.

As the Transcendentalists had substituted imagination for fact, Hume who demolished their follies, went to the other extreme, and surrendered to a spirit of honest skepticism, which paralyzed his power to advance. Controlled by skepticism he denied the connection of cause and effect, denied our ability to know anything of the future, and denied the possibility of miraculous events, no matter how well supported by human testimony. These doctrines are fatal to philosophy, as they forbid all profound knowledge of the universe, and are fatal to intelligent religion, which requires to know the invisible psychic world, and our relations to it, which Hume would refuse to believe, because miraculous or beyond common experience. It is not necessary now to refute the errors of Hume, which have been overwhelmed by a million witnesses of the marvelous. His denial of causation was but a speculative fallacy which no one ever practically believed—not even Hume himself.

Perhaps one of the best evidences of Hume's greatness and originality of thought, which we have not space to consider, was the dead failure of all his works on their first publication, even his great history. So total was the failure that he wished to abandon his country and change his name, but the bar prevented him.

DR. THOMAS REID was another vigorous champion of common sense against mysticism, and has therefore scarcely received justice in the Universities. With less intellectual vigor than Hume he was better balanced and free from paralyzing skepticism. Though not distinguished by either brilliancy or learning, he was a worthy and able successor to Locke in the work of bringing back the literal from ignorant mysticism to intelligent common sense.

Reid clearly saw that his predecessors had signally failed because their speculations referred only to the intellect or thinking faculties, and never embraced the entire nature of man. His influence did much to check this folly, and was apparent in the writings of Stuart and Hamilton, although they failed to carry out the principles of their leader. Metaphysicians seem ever doomed to treadmill labors—the weary round of unprofitable speculation, which in more than twenty centuries has developed nothing of much value.

DR. GALL (1758-1828) was the first to abandon entirely the metaphysical method, and study man in his most obscure anatomy, his physiology and his characteristic life. This made him the true Father of Philosophy, the pioneer in the exploration of a world of knowledge as unknown before his time as America was to the ancients.

This was what Reid desired—he looked forth toward the new world that Gall explored, but he made no voyage of discovery. He was not a physician, but a theologian; not an experimental scientist, but a rational speculator. Hence he could do nothing, but the preparatory work of clearing away the rubbish, which he did right well. His errors were few in comparison to those of his contemporaries and predecessors, and his compact lucid style and vigorous exposition of error make a brilliant contrast to the barren verbosity of transcendental metaphysicians. That the latter are not already buried in oblivion, shows the tenacity of the Universities in holding on to ancient error. Plato is still one of their text books.

Both Hume and Reid foresaw dimly that a science of man would come, and with imperial power command the entire realm of philosophy.

Before Gall, Hume, the only thinker who had grasped the breadth of philosophy, had pointed out the transcendent importance and necessity of the study of human nature, as the commanding centre of all science, in mastering which, control would be acquired of all the outlying territories—a marvelous discovery for so skeptical a reasoner. Reid following and looking with reverence to the genius of Bacon and Hume, endeavored to introduce the spirit of inductive science, and make a beginning of the science of man.

Clearly did Reid understand the task before him when he had rescued philosophy from ancient mysticism, and modestly did he recognize his inability to perform the task. He says after referring to Galileo and Newton: "Ambitions of following such great examples, with unequal steps, alas! and unequal force, we have attempted an inquiry into one little corner only of the human mind; that corner which seems to be most exposed to vulgar observation, and to be most easily comprehended; and yet if we have delineated it justly, it must be acknowledged that the accounts heretofore given of it were very lame and wide of the truth."

Beyond Reid, the Universities have not advanced. On the contrary when he had placed their feet firmly on solid ground, they have slid back into the bottomless bog of transcendental vagary. To-day they know not where they are, and their teachings are a compound of materialism, skepticism, transcendentalism and sectarian or superstitious faith, in which faith is gradually evaporating to leave a residuum of stolid materialism.

The rationalism of Reid was frittered away by Stuart and Hamilton. The more modern labors of Spencer, Comte, Mill and Huxley, are partly departures from old metaphysical methods into the realm of science. Of all eminent moderns, Mill is the most rationalistic, the most in harmony with Bacon, Locke and Reid, and it is therefore unnecessary to include him in our criticisms.

In Spencer, Comte and Huxley, philosophy assumes the character of rationalistic materialism, with a passion for speculation and system making; and as man is essentially a spiritual being with a material apparatus, the author who loses sight of that great truth, necessarily falls below the level of philosophy to which the psychic world is more important than the material, and becomes only a cellar digger and foundation builder for the coming architect. Such is the position of both Spencer and Comte, and the prevalence of the Spencerian philosophy at the present time—its high standing in England, shows that the present generation has not yet reached even a just conception of what philosophy is.

It would require an essay of several pages to show even briefly that *Spencerism is not philosophy*, but perhaps in a few paragraphs I may show its great deficiency. Mr. Spencer is presented by the *Westminster Review* and other followers as the peer of Bacon and Newton—the foremost thinker of the age—the most perfect master of philosophy. Most willingly do we accept him, so well credentialed, as the representative of what some literati consider philosophy—the ambassador of materialism to the outside barbarians who have not yet progressed so far as to know that matter and force alone exist, and that invisible psychic powers are "unthinkable."

There is so much in the writings of Spencer that is crude and unsound, as to make a critical review a gigantic task. As a sociologist or political economist, as a descriptive writer, and as a generalizer in some of the sciences, he is entitled to a high reputation, but when he aims to present himself as a philosopher—one who comprehends psychology as well as physical science—we meet his claim with an abrupt denial, and affirm that he knows little or nothing of psychology, although he has published a work called "Principles of Psychology," in which we have sought in vain for any connected body of thought which might be called psychology. If the title page had promised merely "the doctrine of evolution by matter and force," its correctness would have been unquestionable. But when it promises psychology, the science of the soul, and yet utterly refuses to recognize the soul's existence, we are compelled to protest against such an abuse of language—naming a book and a doctrine (on the principle of *lucus a non lucendo*) from that which it is not.

If a treatise on astronomy or geology were published with the title, "Principles of Theology," would it not be regarded as a flagrant outrage on literary propriety? And yet a disbeliever in theism might claim that as cosmic forces and phenomena were all he knew of God, his treatise was a system of theology, with as much propriety as Mr. Spencer presents his notions of biology and evolution under the deceptive name of "Principles of Psychology."

Of the men who attempt to give instruction, there are two widely different classes—first, the modest and laborious investigators of nature, who bring in large additions to our stock of knowledge, by observation, discovery and invention, a class who often suffer discredit, opposition, and even persecution, when they bring the rarest and richest gifts—novelties that shock and disturb the parrots of the universities—and second, the theorists and men of learning, who are familiar with past acquisitions, who have not the heroic energy and love of truth which prompt original investigations, but prefer the more easy and pleasant task of theorizing or inventing hypotheses, finding facts to sustain them for perverting them if necessary, and thus exhibiting their superior wisdom. In this agreeable pursuit which grat-

ifies human vanity and is as easy and pleasant as novel-writing, ten thousand literati indulge themselves, while a smaller and less favored class perform the labor that makes the world wiser, richer and better.

A large portion of Mr. Spencer's writings, that especially which has made him the philosopher of the materialists, belongs to the second class of labors, and exhibits such an unsoundness of judgment, such a facility of error, such an inability to rectify the fallacies into which his theories lead him, as to make it very certain that with the progress of knowledge, all his writings that claim to be profoundly philosophic, will be laid on the shelf with those of Hartley and Hobbes, Des Cartes and Kant.

It would be an easy task to gather from his writings a hundred illustrations of fallacious assumption, fallacious arguments, arbitrary dicta, and contradictory notions. A shrewd critic who delights to analyze absurdity and error could find no better hunting ground for such sport than the writings of Spencer. Quite a number of vigorous writers have indulged themselves in this way, but the quantity and quality of the game they have left undisturbed or overlooked is very remarkable.

While indulging himself in the largest liberty of maintaining contradictory propositions, Mr. Spencer, as with the authority of Jove himself, annihilates every doctrine that stands in his way by coining a new and clumsy word, and pronouncing the doctrine UNTHINKABLE. If his followers believe that with his thunder-hammer he demolishes all that it strikes, they cannot but regard him as the very Jupiter of the philosophic Olympus.

But in almost every case the things which Mr. S. pronounces *unthinkable*, meaning thereby inconceivable, are perfectly conceivable and intelligible to all well balanced minds—and the real meaning of Spencer's *unthinkable* is merely "I don't like it, and I won't admit it," and in this puerile way he rejects intelligible truths, to introduce a mass of speculation of which we may say there is scarcely anything in it that is distinctly Spencerian, which is not obviously false.

Thus he defines religion as an "a priori theory of the universe," as if religion were not a governing law of life, as it has been esteemed in all ages and nations, but merely a set of speculations to be handled by metaphysicians like himself.

Starting with this false assumption, he presents three forms of the "a priori theory" and denounces them all as follows: "Atheism, Pantheism and Theism, when vigorously analyzed, severally prove to be absolutely unthinkable." Mr. Spencer certainly should understand the force of his own word "unthinkable," and must be held responsible for the arrogance with which he maintains that all opinions concerning Divinity and creation, which have been entertained by men more gifted than himself in all time past or present, have been but the babble of stupidity or of shallow thinkers who spoke with no clear understanding of the subject. The total unfitness for philosophic thinking or writing manifested in this dictum, is illustrated on almost every page of Spencer's "Principles of Psychology"—a work in which illogical speculation takes the place of science, and mechanical theories are presented as an explanation of life and mind.

After this total repudiation of what he calls religion—he performs a similar exorcism against psychology, which he thrusts aside contemptuously rejecting every thing but material solidism. He perceives that thought is not matter, but as he ignores the soul, he speaks of thought as the subjective aspect of matter. In plain English, matter thinks—matter is a mystery—matter and mind are but different aspects of the same thing. His chief propensity is to doubt, to ignore, to disbelieve—an impulse which never developed any thing noble. As he doubts and disbelieves all beyond matter—he also doubts matter itself, and is not sure that matter is any thing but our own thoughts. Skeptical materialism is his habitual mood, but the skeptical idealism of the German Transcendentalists is congenial also, even when it ignores matter. He does not even recoil from the insane speculation of Fichte, which affirms that all is but a dream—a dream without a dreamer!

In this extravagance, Mr. Spencer is not alone—the materialistic speculators go with him in such absurdities. Prof. Huxley says, "Matter may be regarded as a form of thought—thought may be regarded as a property of matter." This nebulous confusion of thought and matter is almost equal to Hegel's identification of truth and falsehood. Science establishes distinctions, and gives to each thing its peculiar properties. Nescience confuses, commingles and confounds. As an apostle of nescience, Spencer rivals the Transcendentalists. He attempts to confound Spiritualism and Materialism, saying that "the Materialist and Spiritualist controversy is a mere war of words," but he manifests no conception of Spiritualism whatever. What he calls Spiritualism, very improperly, is the idealism of the Transcendentalists, who reduce every thing to thought, and as he confounds together matter and thought, he may well maintain that so they are the same in their basis, the Materialists and Transcendentalists should not be at variance. In this respect Spencerism is the latest form of Transcendentalism—the most pernicious mode of thought that ever obstructed intellectual progress.

Of real Spiritualism, the existence of the soul and the innumerable grand, religious, Concluded on Next Page.

The Spirit Body or Soul.

[The following from the pen of Mrs. Maria M. King was, if we understand correctly, the last she ever wrote for the public. It was read at her funeral, and is now given to the readers of the JOURNAL.—Ed.]

I will here delineate the law of the formation of the spiritual body, or soul as I term it. It being the outer of spiritual man. In the first place, individuality is the product of the co-operation of the forces of spirit and matter. Without going too deeply into the philosophy of the thing, I assert, that without the physical germ there could be no spiritual essence engendered as the immortal principle of a human being; and without the spiritual germ there could be no physical germ unfolded into the form of man. Co-operation and reaction of the two germs as soul and body, is the principle of the inception and life of the being to result—is the foundation of that life, and its continuity eternally. Conception is the taking up of the work of individualizing a being that is to be eternally a duality in unity—eternally spirit and body. The plan, the principle of all life is the same, and hence man is truly termed a microcosm of the universe—a type of the whole of nature. Underlying this outward manifestation of life is the principle of the trinity of forces which compose man and nature. This is the more subtle principle, in that it is the expression of the law of immortality and of the being of God in nature, and his mode of reaction and co-operation with the external world. Body, spiritual body or soul, and the indwelling spirit, man is, by this law; each principle of this trinity reacting with its next associated, and all together, as links in the chain, which is life. The second or soul-principle is the link that binds the outer, which is the grosser, to the interior or most refined, neutralizes, so to speak, the difference between that which is gross and its opposite, by acting as the intermediate—like to both. Now let us see how this plane of being is extended in spirit. Man's interior self is a duality, and also a trinity. Soul or spiritual body and the mentality form this duality; they reacting together as such. The mentality is centralized by the Divine Spirit, which, from its distinctive nature as delicate essence, is a principle by itself, which reacts with the mentality as its nearest affinized spirit, forming the third of the trinity of principles of the interior man, and also the vitalizing principle of the being on every plane of existence. On the material plane the reactions of this divine principle with the mentality, may be said to be latent, so undeveloped is the spiritual nature on that plane; therefore, the trinity action is perpetuated as described, on each plane. The spiritual man is germinal within physical man, as the trinity man was made at first; and as he will always be by the law of his being. This somewhat lengthy and intricate explanation of the constitution of man's being, is introductory to what follows concerning the resurrection and constitution of the spiritual body.

Birth of the soul into spirit life is the liberation of the spiritual body from the attractions which bound it to the material body. It escapes from the latter attenuated and rare, in a manner as the infant enters physical life, full of strength and the elements that give strength and ability to grapple with that life, which elements are beginning to be absorbed as soon as the little form comes in contact with vital air. The world it has entered is one of conditions, different from that state in which embryonic life was passed, and it has to accustom itself to the change in its condition gradually, and gradually it must take on elements which adapt it to active existence. Thus at the spirit's birth, it has lived in embryo as a spirit body while deriving its existence from the material world through the physical form, and dominated by that form. Born into freedom of life, it is in a new world, a state adapted to its growth as a form. It must be nourished with the vital air of spirit life, must clothe itself with elements from the plane of spirit distinct from the material plane. It could no more develop strength and efficiency as a spirit within the dense atmosphere of materiality than could the infant without being born. Nature has arranged the gradations of the planes of life and spheres of being on this plan. The distinctions between the states of being which are designated as material and spiritual, are as real as those between the embryonic state and that following it; and they are founded, in like manner, on the necessities of being. The material is the cradle of the spiritual, the matrix from which the spiritual has birth into its distinctive life—from which the individualized human soul arises into a life adapted to itself and its progress. This law of being presupposes a plane of spirit, or in other words, a spirit sphere or spheres so distinct from the material that the latter is no disturbing influence to it. The currents which circulate within the material world or in juxtaposition with matter and physical surfaces, compose a plane of spirit, but not so distinct from the material world that it can supply conditions of life adequate to complete spirit existence. The latter are supplied on a plane far removed from the influences of the material or plane's sphere, whence the elements of this plane are derived. By this arrangement no disturbance can arise from the juxtaposition of related, but distinct elements.

This plane is the natural home of the soul, the place where it can put on strength as a new born spirit, infantile until it feeds on the ambrosia and nectar of the celestial gardens, where it repose and where beautiful nature supplies just the conditions required to build up the form into vigorous life. Ushered into spirit life on the material plane, it is received in the arms of attendants, and upborne on the magnetic ethers in the atmosphere by these, until it is ready to be borne away to the sphere, its resting place and home, where these friendly offices—angelic fostering care—continue until the infant can dispense with close and continuous attention. I deem it essential to thus particularize, and give in more minute detail what I have stated before, of the law pertaining to birth into spirit life and the necessary conditions following it, for the reason that they are so generally misunderstood. I am endeavoring to picture or describe what real life in the spirit is, and in so doing, I must give the law or reason for the conditions as I describe them, so that the truth may commend itself to the reason of men, and dispel what of erroneous opinions may have been before accepted. I have elsewhere said, what I now repeat, that new-born spirits return and reveal themselves to friends in the material, by proxy; but not otherwise, until they have put on strength and knowledge as spirits. This requires time. Time must be had to mature the outer form of the most refined and spiritual, newly born, to say nothing of acquiring a knowledge of spiritual laws; and how much more the gross and intensely material! To become fitted to a new state of existence—this means something more than is admitted by those who believe, apparently, that spirit just entered upon spirit life are as capable of communicating as those long there. It means a regeneration in more

senses than one. While the neophyte is taking on spiritual vitality, it is throwing off effete matter; it is casting out from the constitution of its body ungenial material elements, that, from the nature of things, inhere with it while in the physical form, and until they are expelled by the action of higher forces upon it.

The first business of the spirit in the higher life, be it remembered, is to attend to its own immediate wants, or to have them attended to. It is to patiently keep every desire or impulse prompted by anxiety or affection, or whatever other motive it may be, in abeyance, until permission for activity of mind and body is given by the vital forces. The eye that opens upon the glories of the celestial country dim with the mists of materiality, must wait for the "mists to clear away" before it can catch the clear impress of these glories. So with the other senses. The "music of the sphere"—the sweet voices of friends expressing joyous recognition and all the harmonious sounds that enliven nature, and the odors which pervade the air, all conspiring to make life pleasant, fall upon senses benumbed to the impress of spiritual realities, until they are spiritualized on the spiritual plane of life. This is as philosophical as it is true, and as true as that every thing in whatever sphere of life it may be, must be adapted to its situation, before it can be made to act the full capacities of its nature.

WOMAN SUFFRAGE.

Extracts from a Speech of Hon. Thomas W. Palmer, U. S. S., of Detroit, Mich.

The Senate having under consideration the joint resolution (S. R. 10) proposing an amendment to the Constitution of the United States, as follows:

"Resolved, &c., That the following article be proposed to the Legislatures of the several States as an amendment to the Constitution of the United States; which, when ratified by three-fourths of the said Legislatures, shall be valid as part of said Constitution, namely:

"ARTICLE.—SECTION 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.

"SECTION 2. The Congress shall have power, by appropriate legislation, to enforce the provisions of this article."

Mr. Palmer said:

MR. PRESIDENT: This resolution involves the consideration of the broadest step in the progress of the struggle for human liberty that has ever been submitted to any ruler or to any legislative body. Its taking is pregnant with wide changes in the pathway of future civilization. Its obstruction will delay and cripple our advancement. The trinity of principles which Lord Chatham called the "Bible of the English constitution," namely, the Magna Charta, the Petition of Rights, and the Bill of Rights, are towering landmarks in the history of our race, but they immediately concerned but few at the time of their erection.

The Declaration of Independence by the colonists, and its successful assertion, the establishment of the right of petition, the abolition of imprisonment for debt and the property qualification for suffrage in nearly all the States, and the recognition of the right of women to earn, hold, enjoy, and devise property are proud and notable slaves.

The emancipation of 4,000,000 slaves and the subsequent extension of suffrage to the male adults among them were measures enlarging the possibilities of freedom, the full benefits of which have yet to be realized; but, sir, the political emancipation of 26,000,000 of our citizens, equal to us in most essential respects and superior to us in many, seems to me to translate our nation, almost at a bound, to the broad plateau of universal equality and co-operation to which all these bloodstained and prayer-worn steps have surely led.

Like life insurance and the man who carried the first umbrella, this movement, at first, was greeted with derision. Born of an apparently hopeless revolt against unjust discrimination, unequal statutes, and cruel constructions of courts, it has pressed on and over ridicule, malice, indifference, and conservatism, until it stands in the gray dawn before the most powerful legislative body on earth and challenges final consideration.

In its progress it has benefited all and injured none. It has created a public sentiment before which Legislatures have bent and courts have bowed.

The laws which degraded our wives have been everywhere repealed or modified, and our children may now be born of free women.

Our sisters have been recognized as having brains as well as hearts, and as capable of transacting their own business affairs.

New avenues of self-support have been found and profitably entered upon, and the doors of our colleges have ceased to creak their dismay at the approach of women.

Twelve States have extended limited suffrage through their Legislatures, and three Territories admit all citizens of suitable age to the ballot-box, while from no single locality in which it has been tried comes any word but that of satisfaction concerning the experiment.

The spirit of inquiry attendant upon the agitation and discussion of this question has permeated every neighborhood in the land, and none can be so blind as to miss the universal development in self-respect, self-reliance, general intelligence, and increased capacity among our women. They have lost none of the womanly graces, but by fitting themselves for counselors and mental companions have benefited man, more perhaps than themselves.

If the right of the governed and the taxed to a voice in determining by whom they shall be governed and to what extent, and for what purposes they may be taxed is not a natural right, it is nevertheless a right to the declaration and establishment of which by the fathers we owe all that we possess of liberty. They declared taxation without representation to be the tyranny, and grappled with the most powerful nation of their day in a seven years' struggle for the overthrow of such tyranny.

It appears incredible to me that any one can endorse the principles proclaimed by the patriots of 1776 and deny their application to women.

History teaches that every class which has assumed political responsibility has been materially elevated and improved thereby, and I can not believe that the rule would have an exception in the women of to-day.

I do not say that the idealized women so generally described by obstructionists—the dainty darlings whose prototypes are to be found in the heroines of Walter Scott and Fenimore Cooper—immediate awakening would come; but to the toilers, the wage-workers, and the women of affairs the consequent enlargement of possibilities would give new courage and stimulate to new endeavor, and the State would be the gainer thereby.

The often urged fear that the degraded and vicious would swarm to the polls, while the intelligent and virtuous would stand aloof, is fully met by the fact that the former class has never asked for the suffrage or shown in

terest in its seeking, while the hundreds of thousands of petitioners are from our best and noblest women, including those whose efforts for the amelioration of the wrongs and sufferings of others have won for them imperishable tablets in the temple of humanity.

Would fear be entertained that the State would suffer mortal harm if, by some strange revolution, its exclusive control should be turned over to an oligarchy composed of such women as have been and are identified with the agitation for the political emancipation of their sex?

Saloons, brothels, and gaming-houses might vanish before such an administration; wars—avoidable with safety and honor—might not be undertaken and taxes might be diverted to purposes of general sanitation and higher education, but neither in these respects nor in efforts to lift the bowed and strengthen the weak would the right to life, liberty, and the pursuit of happiness be placed in peril.

Women have exercised the highest civil powers in all ages of the world—from Zenobia to Victoria—and have exhibited statecraft and military capacity of high degree without detracting from their graces as women or their virtues as mothers.

A woman, Mrs. Ross, designed the American flag.

The records of all wars show the presence of women in the ranks. More than four hundred were discovered in the Union Army who had eluded the scrutiny of the mustering officers and served in disguise.

The services of Clara Barton, Dorothea Dix, Elizabeth Blackwell, and hundreds of other noble women were as valuable as any revealed.

That the most important campaign of that war was planned by Anna Ella Carroll, is attested by the report of the Committee on Military Affairs of the House of Representatives March 3, 1861, as "fully established," and was vouched for in elaborate detail by Hon. B. F. Wade, chairman of the Committee on the Conduct of the War, soon after its triumphant close permitted him to speak.

The rallying of a Michigan regiment by Ann Ethridge and leading them again into the hot fires of Chancellorsville was only a repetition of the chivalrous deeds of women recorded in every age.

During the first thirty years of the independence of New Jersey, universal suffrage was only limited by a property qualification; but we do not learn that divorces were common, that families were more divided on political than on religious differences, that children were neglected or that patriotism languished, although the first seven years of that experiment were years of declamating war, and the remaining twenty-three of poverty and recuperation—conditions most conducive to discontent and erratic legislation.

The reports from Wyoming, which I have examined, are uniform in satisfaction with the system, and I do not learn therefrom that women require greater physical strength, fighting qualities or masculinity to deposit a ballot than a letter or visiting card; while in their service as jurors they have exhibited greater courage than their brothers in finding verdicts against desperadoes in accordance with the facts.

Governors, judges, officers, and citizens unite in praise of the influence of women upon the making and execution of wholesome laws.

In Washington Territory, last fall, out of a total vote of 40,000, 12,000 ballots were cast by women, and everywhere friends were rejoiced and opponents silenced as apprehended dangers vanished upon approach.

The elections were quiet and peaceable for the first time; the brawls of brutal men gave place to the courtesies of social intercourse; saloons were closed, and nowhere were the ladies insulted or in any way annoyed. From the Isle of Man, where universal suffrage obtains, comes similar approval.

To-day—and to a greater extent in the near future—we are confronted with political conditions dangerous to the integrity of our nation.

In the unforeseen but consistent absorption from immigrants and former bondsmen of a vast army of untrained voters, without restrictions as to intelligence, character, or patriotism, many political economists see the material for anarchy and public demoralization.

It is claimed that the necessities of parties compel subservience to the lawless and vicious classes in our cities, and that, without the addition of a counter-balancing element, the enactment and enforcement of wholesome statutes will soon be impossible.

Fortunately that needed element is not far to seek. It stands at the door of the Congress urging annexation. In its strivings for justice it has cried aloud in petitions from the best of our land, and more than one-third of the present voters of five States have endorsed its cause. Its advocates are no longer the ridiculed few but the respected many. A list of the leaders of progressive thought of this generation who espouse and urge this reform would be too long and comprehensive for recital.

Mr. President, I do not ask the submission of this amendment, nor shall I urge its adoption because it is desired by a portion of the American women, although in intelligence, property, and numbers that portion would seem to have every requisite for the enforcement of their demands; neither are we bound to give undue regard to the timidity and hesitation of that possibly larger portion who shrink from additional responsibilities; but I ask and shall urge it because the nation has need of the co-operation of women in its direction.

The war power of every government compels, upon occasion, all citizens of suitable age and physique to leave their homes, families, and vocations to be merged in armies, whether they be willing or unwilling, craven or bold, patriotic or indifferent, and no one gainsays the right, because the necessities of State require their services.

We have passed the harsh stages incident to our permanent institution. We have conquered our neighbors on the Western Continent, and at vast cost of life and waste have conquered our internal differences and emerged a nation, unquestioned from without or within.

Our heroic and semi-barbarous ages have closed and slumber in history, never, I trust, to be repeated.

The great questions of the future conduct of our people are to be economic and social ones. No one questions the superiority of womanly instincts, and consequent thought, in the latter, and the repeated failures and absurdities exhibited by male legislators in the treatment of the former, should give pause to any assertion of superiority there.

The day has come when the counsel and service of women is required by the highest interests of the State, and who shall gainsay their conscription?

Yearly Meeting of the Michigan Spiritualist Association.

To the Editor of the Religio-Philosophical Journal:

The Annual Meeting of the State Association of Spiritualists convened at Science Hall in Grand Rapids, Friday afternoon, Feb. 27th, with a hundred and fifty present at its first session, and good audiences through its eight sessions, closing Sunday night.

Saturday was mainly given to business and the officers chosen for the coming year were J. P. Whiting, Milford, President; Dr. A. W. Edson, North Lansing, Vice-President; Mrs. F. E. Spinney, 308 National Avenue, Detroit, Secretary; Mrs. R. A. Shafer, South Haven, Treasurer; Samuel Marvin, Charles H. Andrus, Grand Rapids, Dr. J. A. Marvin, Lansing, and W. McCarty, Kalamazoo, new members of Executive Committee. Steps were taken looking toward a union camp meeting at Nemoka in August, to be carried on by the joint plans of the State Association and the Nemoka stockholders and managers acting in unison, and Samuel Marvin and W. McCarty were chosen as a committee to meet a Nemoka committee, and agree as to arrangement of the grounds.

The excellent resolutions passed at Lansing last August, in favor of temperance on the ground of wise self control, and of woman suffrage, were reaffirmed, and an additional series adopted, which you will get in due time. The following, however, should go out at once, and are, therefore, given now:

Resolved, That we are opposed to the action of our State Legislature in favor of capital punishment, holding it to be a backward step toward the old spirit of "an eye for an eye and a tooth for a tooth"—a spirit of revengeful punishment and not of reform of the criminal—and as not at all made necessary by any danger to society resulting from our present and better system.

Resolved, That we are opposed to any and all laws "to regulate medical practice," which are ostensibly to protect the people from quackery, but are really devised and urged by a portion of the medical faculty to give the monopoly to cure or kill to those who have a diploma to show that they act according to so-called "medical science."

Resolved, That no Board of Examiners has any just or constitutional right to dictate who the people shall employ and pay as physicians or healers, but that, if such a board be chosen, it should be made up of persons in favor of allopathy, homeopathy, eclectic, and clairvoyant and magnetic healing, as large portions of the people favor each of these methods of practice and are entitled to equal rights.

Resolved, That we appreciate the importance, and would encourage the formation of societies for psychical research, as needed and valuable helps to a better knowledge of man's psychological faculties and powers and of spirit-presence and influence.

Dr. Edson, Dr. Dryer of Bath (a large minded allopath), and Dr. J. A. Marvin, were made a committee to oppose the new and bad medical law now before the State Senate at Lansing. Any persons who wish to help pay the necessary expenses of this effort were asked by this committee to send soon any sum they can give, by mail, to Dr. A. W. Edson, North Lansing, Michigan.

Addresses were given by Mrs. Pearsall, C. A. Andrus, J. P. Whiting, Mrs. Conner, Mrs. Woodruff, Dr. Spinney, G. B. Stebbins and J. A. Marvin, and a strong interest in the facts and philosophy of Spiritualism, gave life and warmth to the valued hours. The state-writing medium, Mansfield, gave interesting tests to his many callers.

At ten o'clock last Sunday night the last session closed with a full and attentive audience, and another successful annual meeting ended with funds on hand to pay all debts and start fairly for future useful work.

The Lectures of Prof. Davidson.

To the Editor of the Religio-Philosophical Journal:

I think that you will like to hear something of the lectures that Prof. T. Davidson is now giving in New York City, and which are unquestionably destined to attract the attention of thinking people, and especially of those who are already free from superstition and prejudice. It would be impossible to report any of these lectures in the ordinary superficial way; it would, indeed, be presumptuous to attempt it. It is, however, possible in a few words to indicate their scope and intention, and to show, possibly, how invaluable they cannot fail to be to those who, recognizing the unsatisfactory nature of existing religions, look forward with hope to the birth of one which shall be universal in its application and efficiency. The ultimate aim of Prof. Davidson's lectures is the formation of a society or church, to be composed of earnest men and women devoted to the truth and resolved to seek it in purity of spirit. The lectures already delivered here, considered the function and scope of such a society or church, the conflict between religion and science in the past and present, the nature of divine love, the meaning of intellectual piety, and the practical duties which grow out of a spiritual view of life. This last subject is so vast, that it was only outlined in the lecture which was delivered yesterday, and which is the prelude to more upon the same subject.

When I say that Prof. Davidson's treatment of these themes has been mind-satisfying and soul-inspiring, I, perhaps, say all that can be said. He combines in a most striking way, a reverential regard for the great religions, philosophies and sciences of the past and present, with a keen, logical recognition of their short-comings, and of that terrible hunger for truth that shall satisfy. His philosophy is the crystallization of the highest thought of the past, and the up-reaching science of the present, and is priceless to those whom it reaches, because it ignores neither reason, intellect, for logic, but shows each individual the possibility of claiming for himself that freedom which is the birthright of the soul. The later publication of these lectures must follow as a matter of course. To attempt even a resume of them would be futile, for every sentence is pregnant, and to omit one would be to mar the perfection of the whole. From time to time, however, I should like to give you some idea of the subjects presented by Prof. Davidson, and of the increasing interest shown in them.

Yours truly, JANETT RUTZ REES.

Ghosts.

F. W. Evans, of Mt. Lebanon, N. Y., writes as follows to the New York Tribune:

"Strange Signs" in *The Tribune* is a slight advance toward recognizing the right of ghosts to live, move and have their being and a place in mundane affairs. Wherefore should they not come among us and use their powers over men and women, which are very great, to make them better? Two of the most powerful known agents in more human beings are earthquakes and ghosts. Humboldt

says earthquakes produce upon men and women an unlimited terror, an unendurable dread and fear. And the Scriptures abound in accounts of the effects of ghosts upon those with whom they had a work to do or messages to deliver. The mighty men of Babylon shook like aspen leaves simply at the appearance upon the wall of their banquet-room of a visible hand moved to write a few words by an invisible intelligent being—a phenomenon that, with variations, has occurred in thousands of instances in all ages, and which can now be duplicated to any believer in ghosts, at any séance free from the obnoxious presence of testing scientists of the Beards school. In the case cited above, the fate of the Empire was weighed in the ghostly scale and found wanting; its conquerors were already marching in the channel where the waters of the great river had flowed but a few hours before. In the case of Achan, the ghosts became detectives saving the army from defeat. Why should not scientists be believing, and the Protestant clergy hall with joy the introduction of so powerfully effective an ally as ghosts into the common affairs of life, as did the Israelites? Saul sought their assistance in hunting up his father's lost asses. And the ghosts sought Saul's help to found a monarchy and be a deliverer to Israel. In both cases the ghosts were successful.

A Unitarian Minister on the Newman-Coleman Controversy.

To the Editor of the Religio-Philosophical Journal:

I was much pleased with your account in the JOURNAL of Feb. 28th, of the discussion in San Francisco, between Dr. Newman and Mr. Coleman, concerning the antiquity of the Scriptures. The insolence of the assumption that the Hebrew Bible is the oldest of religious writings is only paralleled by its ignorance. Mr. Coleman demonstrated both in an admirable manner, but he might have gone further; he might have traced back the early Bible traditions themselves through the libraries of old Nineveh and Babylon to that of Sargon of Agane, who, 2,000 years before Christ, had them translated by his scholars from the ancient Accadian in which they were originally written, and which was then becoming obsolete. Before the earliest hymns of the Rig Veda, before the Gathas of Zoroaster, seven hundred years before Moses, two hundred years before Abraham, these ancient legends of the creation and the flood were translated by Sargon's scholars out of the language in which they had existed, no one knows how many centuries, because that language was even then becoming a dead language. Instead of Moses writing the oldest book in the world, an important portion of the very book which it is (falsely) claimed Moses wrote, existed in writing in another tongue nearly, if not quite, a thousand years before Moses was born.

But even this is not the oldest book in the world. That distinction probably belongs to the "Maxims of Patah-hotep," who wrote in Egypt "in the time of King Asa," 33-3800 B. C.; that is, 2,000 to 2,500 years before Moses, according as we adopt the computation of Brugsch or that of Mariette. This ancient papyrus is of a moral and religious character. "It is penetrated by a spirit of human purity and finds true greatness only in humility." Its tone is monotheistic. It says: "If any one beareth himself proudly he will be humbled by God, who maketh his strength." "If thou art a wise man, bring up thy son in the love of God." "Thy treasure hath grown to thee through the gift of God." "God loveth the obedient and hateth the disobedient."

Such is the simple religious spirit of this most ancient of books, the author of which has been dust more than 5,000 years. Yet our popular divines wish us to believe that there was neither morality, religion nor civilization in the world till Israel came out of Egypt. Is it not possible to put forth some organized effort to bring the real facts of history to the minds of men? When those facts are understood, much of the power of error and superstition will be broken; but until then the Talmages and the Newmans will go on triumphantly deceiving the people.

Detroit, Mich., Feb. 28, 1885.

Bacteria Two Centuries Ago.

The *Amsterdam Algemeen Handelsblad* publishes a communication from Prof. E. Cohn, of the University of Breslau, who recapitulates the substance of a correspondence of the celebrated naturalist Leeuwenhoek with Francis Aston, of London, a member of the Royal Society. Leeuwenhoek, writing from Delft, in 1683, reports that among the debris of food remaining between his teeth he had discovered, with the aid of the microscope, living organisms moving with great activity. He distinguishes various kinds among them, which he describes so precisely that they would be easily recognizable. One which occurs least frequently, resembles a rod, the bacillus; others, twisting in curves, are bacteria; a third kind, creeping in snake fashion, is the vibrio vulgus; another kind, of extreme minuteness, resembles a swarm of flies rolled up in a ball, and is evidently the micrococcus; its movement can not be traced with certainty. He says that this species seems to be made up of parallel threads, varying in length, and remaining immovable, while other specks move in and out through the web. Leeuwenhoek marvels that these things could live in his mouth, notwithstanding his systematic habit of cleansing it. He instituted observations which showed that they were also to be found in the mouths of other persons. Some years later he could not discover any traces of those minute organisms, and he was led to attribute their disappearance to the use of hot coffee. But shortly afterward he rediscovered them as lively as ever. In September, 1792, he sent some sketches of them to the Royal Society. Prof. Cohn observes that it would seem from this correspondence that the knowledge concerning those minute entities made no advance for nearly two centuries, and he remarks on the wonderful skill with which Leeuwenhoek used the imperfect instruments of his time.

When the people of Winamac, Ind., assembled at the theatre Saturday to see the "Lights of London"—and found that a cheap magic-lantern entertainment was to be palmed off upon them they rose in a body and seized the agents of the show, who only escaped a cold bath in the river by the timely arrival of the Sheriff and posse.

Minneapolis citizens expended \$3,000 Saturday entertaining the Governor, State officials, and members of the Minnesota Legislature.

Horsford's Acid Phosphate.

AS AN APPETIZER.

Dr. MORRIS GIBBS, Howard City, Mich., says: "I am greatly pleased with it as a tonic; it is an agreeable and good appetizer."

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, March 14, 1885.

Mr. Maynard's Spirit—False Doctrines.

The New York Sun reports that at the funeral of Henry A. Maynard, Town Clerk of White Plains, N. Y., who committed suicide by shooting himself, Mr. W. J. Colville said in his funeral address, that he had been "informed by denizens of the Spirit-world, that Mr. Maynard's suicide would be the cause of a great spiritualistic revival in White Plains." Of a séance held soon after the funeral, at which leading citizens were present, the Sun reports as follows:

Mr. Colville then, according to the believing brethren, became partly unconscious. He was under the control, Mrs. Maynard said, of spirit guides. It was announced that the late Mr. Maynard would answer any questions his friends might put through Mr. Colville.

Mr. Colville was requested to find out from the spirit of the Town Clerk why he had committed suicide.

Mr. Colville slowly answered that the Town Clerk was in the midst of suicidal spirit when he shot himself, and that they influenced him. Mr. Colville added that the suicide was not accountable for his deed.

The widow asked Mr. Colville how her husband felt. Mr. Colville answered that Mr. Maynard was out of pain and perfectly happy. He wished his widow not to worry about him.

We regard the doctrines advocated in the above, as highly pernicious and subversive of morality. In the first place, the idea is conveyed that the removal of Mr. Maynard was for a definite object—that of a "great spiritual awakening" somewhat after the orthodox "special providence" plan, whereby God calls the attention of sinners by causing the death of a member of the family. Then again it is more definitely asserted that Mr. Maynard was surrounded by "suicidal spirits," who influenced him to commit the act, and for which he "was not accountable." Reason would teach us that a spirit, having by a voluntary act, thrown off the mortal body, would be satisfied, and not become a monomaniac or "suicidal spirit," or be actuated to influence mortals to commit self-murder. We believe, that the highest spiritual teachings accord with this conclusion. Even Mr. Colville, according to the report of the Sun, grants the truth of this when he says that Mr. Maynard was "out of pain and perfectly happy." He then had ceased to be a "suicidal spirit." If he had met with such a complete change, why suppose others retain the desire to destroy lives?

But the most reprehensible part of the teachings attributed to Mr. Colville, is in the "unaccountability" of the criminal for his acts, making the spirits responsible therefor. We have no doubt that sensitive are subject to influences, good and bad, but we have pointed out repeatedly the necessity of wise decision and vigilance. Accept this doctrine of non-accountability, and there is no crime from the responsibility of which the perpetrator is not shielded. Lying spirits influence some men to utter falsehoods; others to rob and murder; and others, still, to commit unmentionable crimes. Admitted in its full force, and we find that there must be falsehood, deception, lust and murder in the mind, in order to attract and become in rapport with each degraded spirit. There must be suicide in the thoughts to attract a circle of "suicidal spirits." What, then, is advisable? Let the medium set his own house in order, making himself too pure for the presence of such beings, never allowing them to use him as a puppet to act at their pleasure. We may say of a man who, while under the influence of alcohol commits a crime, that he was intoxicated, but his condition by no means excuses him from the responsibility of his deed.

The idea so strongly urged in some quarters that mediums are poor, weak beings, almost sure to be used as slaves by hosts of designing spirits, is the curse of a true and noble Spiritualism. Time and again, when mediums and sensitives have become vagabonds and soldier stepped in the degradation of lust,

has been raised the apologetic and extenuating plea: "Poor fellows, this is the cost of being mediumistic!" Shame upon the intelligence of those who raise this plea! Shame upon their manhood! Such a belief might be looked for among savages and semi-civilized worshippers of the mysterious Unknown, but is unbearable when put forward by supposed-to-be enlightened people in the closing years of the nineteenth century. Why should mediums be led down, rather than up? The latter is the true spiritual pathway, and Spiritualists as a body demand of those who represent their cause, that they shall walk in that direction.

For Mr. Maynard we have no word of condemnation in these remarks, which apply only to the doctrines asserted to have been uttered by Mr. Colville. Of the motives inciting Mr. Maynard to take his life, we know not, but are inclined to believe that suicides are generally victims of mental aberration, and that he was not an exception. That he is "perfectly happy," we do not believe possible under the circumstances, realizing as he must, the affliction his act brought on his family, and the burdens he has cast from himself upon those he loved.

We are very glad to be able to publish in this connection Mr. Colville's denial of the Sun's report. But as ideas identical with those attributed to Mr. Colville, or his spirit control, are somewhat prevalent, even though not promulgated publicly, and are not confined alone to Spiritualists, our comments lose none of their appropriateness. It is with the demoralizing and untrue doctrines, permeating the statements attributed to Mr. Colville, with which we have to deal, and not with Mr. Colville; and so far as our point is concerned, the truth or falsity of the Sun's report is of no consequence. The Boston Herald having republished the Sun's account, Mr. Colville sent a denial to the Herald, which reads:

In the interests of truth, and that your numerous readers may not be misled by a worthless and utterly false report of what was said through my lips at White Plains, N. Y., on Tuesday last, I earnestly request you to admit the facts of the case into your next issue. I most positively declare, first, that, at the meeting held at Mr. Maynard's house on Tuesday evening, it was not announced "that the late Mr. Maynard would answer any questions his friends might put" through me or through any one else there; second, when questions were asked relative to Mr. Maynard having committed suicide, it was not said through my lips that his suicide was the result of his being influenced by suicidal spirits. Both those statements are utterly mendacious. I am willing to make affidavit that the answer I was impelled to give to the question concerning Mr. Maynard's manner of death was in substance, if not in words, as follows: He was in extreme suffering, and knew that his case was hopeless; like many consumptives he had been buoyant through a long period of suffering, but there came a time when despair took possession; in that moment he was weak; a revolver was near, and he shot himself. Spirits had no hand whatever in it; they simply could not prevent that one evidence of weakness which threw the only shadow over the record of his life. In any case, he could only have lived two or three days longer. The meeting in question was a strictly private one, and I have written post haste to White Plains to gentlemen of honor and high standing there who were present, and from whom the person who circulated that lie will, I hope, receive his just deserts.

Appearance of a Spirit in Church.

The New York Sun says that the exercises of the afternoon meeting in the West Side Baptist Church, Norwich, Ct., Feb. 22nd, were varied by the appearance of a spirit seen by the pastor, the Rev. F. B. Dickinson. It was about three o'clock, and the sun was slanting into the southern windows through the parted shutters. There was a small audience in the sanctuary. Several brothers and sisters had made brief addresses, and Mrs. Rising had just resumed her seat, after speaking earnestly and with marked eloquence on the nearness of the Spirit-world. Mr. Anson Gardner, a member of the Central Baptist church across the river, stood up in his place in the audience, between the pulpit platform and the window, and prayed.

The prayer, which was long and fervent, had hardly been concluded before the Rev. Mr. Dickinson, who had been standing at the pulpit, his eyes half closed, informed the congregation that during the prayer he plainly saw in the clear light, at the right of Mr. Gardner, the gray figure and features of a brother of the latter, Mr. U. B. Gardner, a zealous Methodist, who died suddenly a year ago or more. Mr. Dickinson showed considerable nervousness while making the announcement, and the audience was deeply moved. The preacher is young, of a tall, slight figure, and with fine, silky, curling, auburn hair. His white skin and delicate features indicate a slender constitution, and his manners are extremely sensitive. The West Side Baptist Society is Puritanically orthodox, and the pastor is as orthodox as his congregation. They regard Spiritualism as an agent of the devil, though they are at a loss to explain the apparition that appeared to Mr. Dickinson. The Spiritualists of the town are delighted, and aver that the young clergyman is a finely developed seeing medium.

The Salt Lake Tribune says: "Apostle Tardel, in an address to the Mormons at Nephi, Utah, counseled the children as follows: 'I want to caution the children. There's men around asking the children how many wives their father has. If they ask you, tell them you don't know. I'd rather you tell a lie to defend your friends and parents than to tell the truth that will bring trouble upon them.'"

On another page will be found extracts from a late speech in the United States Senate, in favor of woman suffrage, by Hon. Thomas W. Palmer of Detroit. He is said to be an able man of large and liberal views, and his independent ground on this important question is worthy of respect. This was his first speech in the Senate, and it was listened to with marked respect.

Rum and Religion Versus Rinks.

Rampant Religionists, whose ire has been gathering fire against roller rinks, may now take new hope. Let the Northwestern Christian Advocate cheer up, there is still a chance for the religious riots commonly called revivals. Professional mesmerizers who ply their vocation from orthodox pulpits, and who count it a failure if they do not make impressive hearers perform ridiculous and indecent acts in the frenzy of unhealthy excitement, may yet recover their grip and rout the rinks. The succor is to come from the rummellers. Already in Northern Michigan the good work has begun. Saloon-keepers in the upper Michigan peninsula have combined and agreed to boycott all stockholders in roller rinks, on the ground that roller skating is having a ruinous effect on the business of grog-selling. The devil has found the rink a greater bar to the work of his recruiting officers than the "religious revival." He has therefore ordered his trusted body-guard, the Knights of the Bar, to join forces with the revivalists to the end that the rink may be routed. How pleasing in the sight of God it will be to see Arthur Edwards, D. D., and Harrison, the forty-year-old "boy preacher," joining in a secret conference with Hon. Mike McDonald, Hon. Frank Lawler, General Mackin and other honorable compounders of plain and fancy drinks, for the purpose of devising ways and means to annihilate the rinks. In the presence of this spirited body of co-workers we can almost hear the "boy preacher," as supported by his clerical brother, he warms up to his work and begins to feel the inspiration from his auditors. The following is an inadequate reproduction of what he might say: Gentlemen of the Bar! I recognize the mighty potency of Rum. I frankly acknowledge that in your profession you wield an influence vastly superior to that possessed by preachers. Rum is mighty; sometimes I've thought it almighty; under its inspiration, eloquence flows as irresistibly as the torrent of Niagara. I have often attacked it (but in a purely professional way, gentlemen, and without personal animosity to you) and always have come off worsted in the encounter. But gentlemen, second only to Rum in power, wealth and influence, is religion—I mean the bona fide orthodox kind—and when these two robust fellows pool their issues and strike hands against a common foe, the doom of that foe is already recorded on high. Next to a Unitarian, than whom I would rather be a Hottentot, I most despise the roller rinkist.

Gentlemen, in saying this I see I touch a responsive chord in each of your hearts; I know from the expression on your ruddy faces and the twitch of your rubicund noses that you are ready to join hands with me and the eminent friend at my side, in a crusade upon that hell-born viper, that depleter of revivals, that emptier of saloons, that ought-to-be-thrice-cursed product of an infidel age, the roller rink! Gentlemen, let us for the time bury all past differences in this our time of common peril! Let us declare war upon the rink, and follow up the declaration by aggressive action. You are better qualified and equipped to handle legislators and aldermen than are we preachers. We shall leave the working methods in your hands; only asking you not to forget that the end justifies the means! Let what may come, the rinks must go! And, gentlemen, for your assistance in restoring revivals to their old-time glory you may depend on me to see that you are not cut off before you have time to be washed white with the blood of the Lamb; though you do not come into the vineyard until the fifty-ninth minute of the eleventh hour, Dr. Edwards and I will see to it that you get just the same pay as those who have borne the heat and burden of the day. Ah! gentlemen, what a supreme moment that will be when you and I, dressed in our pure white robes, with crowns upon our heads and harps in our hands, shall take a respite from psalm singing, and walking out upon the battlements surrounding the golden city, gaze down into abyssal depths where writhe the stockholders of roller rinks. Glory! glory!! glory!!!

Hebrew and Catholic.

An interesting decision has just been made by the Pope which will undoubtedly cause a great sensation in the Catholic world. Baron Sanbor Popper Podraghy, a prominent lumber merchant, a Hungarian, who was made a Baron four years ago, is betrothed to Countess Blanche Castrone, daughter of a former singer who belonged to the old nobility. The Baron is a religious Hebrew and the lady a pious Catholic. Both prayed for a dispensation from the Curia. For more than 200 years such a dispensation has not been given, therefore the great sensation. The Curia decided to allow the marriage of Baron Podraghy and the Countess of Castrone, if solemnized in a Catholic Church and by a Catholic clergyman. Baron Podraghy signed a declaration (which was deposited with the Cardinal at Prague) binding himself to educate the children of this marriage in the Catholic faith. The Pope, in a remarkable brief founded on the canon law, stated that marriages between Catholics, heathen, or Hebrews were permissible, for the reason that thereby there was the possibility of saving a soul by conversion to the Catholic faith.

Prof. Thomas Davidson, a valued correspondent of the JOURNAL, is giving a series of Sunday afternoon lectures in New York City, at Steck Hall, to aid in the formation of a new society or church. It is needless to mention that at these lectures will be discussed subjects of the deepest interest to thinkers.

Locating Water Without the Aid of the Divining Rod.

The Allgemeine Zeitung gives some particulars of remarkable success in indicating the presence of water springs by a man named Bérax, who seems to be a recognized authority on such matters. The scene of his performances was in the Bavarian highlands, at a height of more than 1,300 feet above the level of the sea. The commune of Rothenberg suffered greatly from want of water, and invited Bérax last autumn to endeavor to find some source of supply for them. He inspected the locality one afternoon, in presence of the public authorities, and announced that water was to be found in certain spots at depths which he stated. The first spot was in the lower village, and he gave the likely depth at between 62 and 72 feet, adding that the volume of water which the spring would give would be about the diameter of an inch and a quarter. After incessant labor for four weeks, consisting mainly of rock-blasting, the workmen came on a copious spring of water at a depth of almost 67 feet. What he declared about a water source for the upper village was very singular. He pointed to a spot where he said three water-courses lay perpendicularly, under one another, and running in parallel courses. The first would be found at a depth of between 22½ and 28 feet, of about the size of a wheat-straw, and running in the direction from southeast to northwest. The second lay about 42 feet deep, was of about the size of a thick quill, and ran in the same direction. The third, he said, lay at a depth of about 56 feet, running in the same direction, and as large as a man's little finger. The actual results were as follows: The first water-course was struck at a depth of 27½ feet, running in the direction indicated, and having a diameter of 1-5th of an inch. The workmen came on the second at a depth of 42½ feet; it had a diameter of 7-25ths of an inch. The third was found at 62½ feet below the surface, and having a diameter of 3-5ths of an inch—all running in the direction Bérax had indicated. Query: How did Bérax acquire this knowledge? Was it through the exaltation of his own spiritual faculties, or by external spirit aid, or both, or neither?

Fraud in Serving the Lord.

It has been announced that a singular suit has been commenced in the Circuit Court, Des Moines, Iowa. It grew out of a church fair held by a Catholic church there during the winter of 1883. Among other articles put up to be voted for was a sealskin sacque to be given to the young woman receiving the most votes at ten cents a vote. As the voting was weak one of the members of the church, in order to boom the enterprise, bought 3,650 votes, paying into the treasury \$365. He claims that he did so at the request of the pastor, with the promise from him that the money, having been used simply as a blind to stimulate voting, should be returned to him when the fair was over. The money has never been returned, and so the suit is brought. The defense alleged is that the transaction being of the nature of a fraud the contract could not be enforced, while the plaintiff in his petition urges the fact that the priest was a minister of the Roman Catholic Church, acting under an infallible Pope, whose creed would not countenance fraud or deception of any kind; therefore, as a member of that church, he had a right to expect that his pastor's word could be relied upon.

Light of London well says: "Then it may be dangerous to be a medium? Not quite that. It may be dangerous to be susceptible to influences; but I have not observed that spirits out of the body are half as dangerous as men and women still in the flesh. The rule is that good spirits watch over and protect their mediums. And in any case they are, on an average, as good as the best. How often do we read in the newspapers of clergymen of various denominations who get into 'trouble,' while probably nineteen cases in twenty are brushed up. In itself, the belief in the presence of spirit friends must be one of the strongest restraints—one of the most powerful of protections against evil temptations that can be conceived. Crime wants secrecy."

It is said that the statement that the revised edition of the Old Testament is to be issued in New York City early in March simultaneously with its first publication in England is incorrect. The book will not be ready for the public either here or in England before the 1st of May at the earliest. The precise date has not yet been fixed. The Oxford edition will be distributed, as was the revised New Testament, through Nelson's book house. Clergymen await the work with a great deal of interest to see what the revisers have done with widely-disputed definitions and translations of certain words and phrases. It is generally believed that the new edition will contain a great many alterations.

The New Era, Mrs. Harbert's magazine, devoted to the interests of women, has been received. It is an attractive number filled with information. Dr. L. G. Bedell, one of the most successful of Chicago's woman physicians, has an excellent article, "Evil Social Tendencies and How to Correct Them." "The Ideal Home" by Mrs. Harbert, a report of the Sixteenth Annual Session of the National Woman Suffrage Association and many other articles of interest. \$1.25 per year. Address, Elizabeth Boynton Harbert, 36 Major Block, Chicago.

GENERAL ITEMS.

Judge A. G. W. Carter of Cincinnati, Ohio, a prominent Spiritualist, lately passed to spirit life.

We are sorry to learn that Henry Slade is dangerously ill from paralysis, at his residence, No. 11 East 13th St., New York.

We are glad to learn that the efforts of the "Regulars" of Maine to have a law passed for their special benefit, has been defeated.

Lyman C. Howe spent two days in Chicago last week, having finished a very successful two months' lecture engagement at Kansas City.

Investigations made by a committee of the British Association show that a man really grows in stature up to his fiftieth year, although the growth is very slow after twenty.

The Banner of Light of March 7th, has the following item: "This is inauguration week in Washington. After which—What? We have a presentiment that President Cleveland will not survive his term of office."

Mrs. S. F. De Wolf, unconscious trance speaker, will lecture before the People's Society of Spiritualists in Martine's Hall, Ada St., near Madison, at 3 o'clock P. M., next Sunday.

Dr. Tanner, once of forty days' fasting fame, is reported to be living in New Mexico. He is said to be active in the interests of the "new religion," founded upon the curious book, "Oahspe."

Mrs. M. F. Lovering of Boston, writing medium, was to leave March 2nd for New York, Philadelphia and Washington, on a visit to many of her Spiritualist friends. She will be absent for two or three weeks.

In the North American Review for March, Max Muller describes the astonishing ideas of the Buddhists on the subject of charity, and George John Romanes opens up a great subject with an article on Mind in Men and Animals.

Mrs. Isa Wilson-Porter will in the future devote her whole time to the cause of Spiritualism, and will answer calls to give psychometric readings and tests in public audiences. She can be addressed for the present at 433 W. Lake street, this city.

On the seventh page will be found the information wanted by those who are foolish enough to think they can buy a \$30 watch for \$10. The intelligence of the JOURNAL's readers is sufficient to protect them from expecting dealers to supply goods at a loss.

Mr. J. Q. Hagaman will be located at 233 Julia street, New Orleans, La., for the coming month, where he will receive letters from parties wishing to engage him to lecture and give public tests. Independent slate writing under strict test conditions at the close of each lecture.

In the issue of the RELIGIO-PHILOSOPHICAL JOURNAL of March 7th, we gave place to Dr. Samuel Watson's letter, wherein he made the generous offer of giving a number of "Religion of Spiritualism" to ministers who would apply for a copy, and we inadvertently omitted his address. We now give it, and trust it will reach those who read the offer. Address him at Memphis, Tenn.

Gen. R. E. Colston, late Bey on the general staff of the Egyptian army, who contributes the article on the Soudan—"The Land of the False Prophet"—to the current number of The Century Magazine, had an "open letter" in the September Century, 1884, in which he predicted that the fall of Khartoum was only a question of time, and that the only hope for Gordon's safety lay in his being captured and held for ransom.

The Abend Zeitung of Feb. 25th, contains the announcement that Samuel Bellachini, the celebrated "court conjurer to His Majesty the King and Emperor William I.," passed to spirit life, at Berlin, suddenly, on Jan. 24th, in the fifty-ninth year of his age. Bellachini was the prestidigitator who tested the physical mediumship of Mr. Henry Slade in a number of sittings, and who testified under oath that he could not account for the manifestations on the prestidigitation hypothesis.

Ignorant people in Georgia are impressed with a conviction that the world is coming to an end at an early date. This belief is caused by the large number of meteors recently seen in that State, accounts of which figure prominently in Georgia newspapers. Alarm over the outlook may be modified by the knowledge that the meteors seem, in most instances, to have been discovered by people "sitting up with a corpse," and that lightning in some parts of Georgia still keeps one of the great staples within reach of the masses.

Mrs. Isa Wilson-Porter's little girl Mamie, now five years old, is not only said to be an excellent clairvoyant, but she is clairaudient also. On one occasion some time ago, a lady called on Mrs. Porter for a sitting, but before being able to proceed, Mamie said to her mother: "Mamma, can't this little girl go out into the other room with me." There being no other little girl present, so far as the vision of the others present could discern, her mother asked her, "What little girl?" Mamie replied, pointing to the side of the lady, "That little girl." The lady then inquired, "What does she mean?" Of course, Mamie meant that the spirit child of the lady was present. She then extended her little hand, and grasped, apparently, that of the spirit child, and went into an adjoining room where they seemed to converse together. The lady then called Mamie to her, and from her learned all about her little daughter, Bertha, who had passed to spirit life only a short time before. The wonderful tests she received from this little girl was a great consolation to her in her bereavement.

Continued from First Page

world-elevating principles of spiritual science, he seems profoundly and willfully ignorant. He has that stubborn and dogmatic constitution of mind which cares for nothing beyond its own theories, and treats human testimony as a trifle unworthy of notice.

As a learned, laborious and dogmatic writer, ingenious enough to captivate shallow thinkers and mislead the young, Mr. Spencer exerts a remarkably deleterious influence on the public mind of England and America. Aily supported as he is by the *Popular Science Monthly* and other influential periodicals in this country and England, his doctrines are infecting the college, the pulpit and the press to a deplorable extent. In vain have his fallacies been exposed over and over again. The influence of Transcendentalism has made the collegiate mind accessible and congenial to vague and illogical theories. The influence of materialism which infects all scientific circles, has prepared its supporters to welcome with blind adhesion a pretentious system which places it on the throne of philosophy.

The complete review and refutation of the characteristic doctrines of Spencerism which I have felt it my duty to prepare some years since, will probably see the light after other more needed works shall have been published. Referring, in conclusion, to his chief theory of the mind, or one of his two theories (for he presents two opposite views and maintains them both), we shall find it a baseless assumption. His doctrine is that mind is but an inevitable product of an environment; which is rationally equivalent to saying that a crop of corn is the inevitable product of soil, air and sunshine, ignoring the indispensable existence of the seed from which it comes. Environment never created either life or mind. Without the soul to be developed, the development does not occur. But in Mr. Spencer's rigorous materialism he cannot or will not conceive the existence of the soul. Such a conception, he says, is "not only beyond the grasp of human intelligence" but "no amount of that which we call intelligence, however transcendent, can grasp such knowledge." Mr. Spencer has the right to confess his own mental incapacity, but not to confess ignorance for others. To well-developed minds the soul is as much a matter for cognition as material objects. His confession is sufficient evidence that he should never have assumed to teach psychology.

Yet, after making mind a product of environment—a mere reflection of surrounding conditions, as a looking glass reflects surrounding objects, he most emphatically denies the existence of any separate faculties in the mind, whether intellectual or moral, reverses his plan of evolution from the homogeneous to the heterogeneous, and carries back the heterogeneous faculties of the mind, such as intellect, will, passion and emotion to the one homogeneous action of response to environment—vibration for vibration in the style of Hartley, of whom he is but a follower, and then with a sudden flash of common sense upsets his whole theory and adopts the phenomenal view, declaring that "the different parts of the cerebrum must in some way or other subserve different kinds of mental action. Localization of function is the law of all organization whatever, and it would be marvelous were there here an exception." Again, "it cannot be denied without going in direct opposition to established physiological principles, that these more, or less distinct kinds of psychical activity must be carried on in more or less distinct parts of the cerebral hemispheres. To question this is to ignore the truths of nerve physiology, as well as of physiology in general."

In the face of this admission, his attempt to confound all the faculties, and deny their distinction is as rational as for a chemist to deny the distinct existence of oxygen, iron, carbon, sodium, etc., and declare them all essentially the same.

Mr. Mill who comments sharply upon the ability of Sir Wm. Hamilton to drive two contradictory propositions in the same team, would have found a much better theme for his sarcasm had he critically examined the writings of Spencer.

If Mr. Spencer had been less infected with Transcendentalism—if he had possessed more of the spirit of Bacon, Locke and Reid, he would have felt the paramount importance of his admission that our distinct faculties belong to distinct portions of the brain, and like that candid philosopher, GEORGE COMBE, he would have sat at the feet of the great master of cerebral anatomy, DR. GALL, and entered upon the pathway that leads to philosophy; but being more of a speculator than an investigator, he turned away from the true path, to wander in the mazes of transcendentalized materialism.

Hume foresaw and stated the transcendent importance of anthropology. Reid made a speculative advance toward its development. Spencer obtained a glimpse of its fundamental basis, but turned away and (if I am not mistaken) omitted this rational passage from subsequent editions. The whole history of the metaphysical schools is a history of wandering in darkness and doubt beyond the limits of common sense and inductive science, and yet this folly still survives in the universities.

Turning away from the barren dreariness of the metaphysicians, who have so long usurped the name and honors of philosophy, let us look in the direction in which Bacon, Hume and Reid foresaw a brilliant future.

In ANTHROPOLOGY, the science of man, we find the MACROCOSM compactly presented for our study and analysis, and all forms of knowledge or wisdom brought within our grasp. All chemical and dynamic science is embodied in his material form. All spiritual life and power are found in the essential man, the soul, and all the laws of interaction between the psyche, universe of causation and the material world of effects are revealed and illustrated in man. The pathognomonic law, according to which the soul modifies physiological life, and makes its expression in growth and form—in attitude, gesture, voice, countenance and thought, as well as in all the expressive arts, is equally the law of the entire universe, in its correlation of the Divine and the material ultimates.

Deep in his being, too, we find the ineffable Omnipotence, in its germ of development, in the evolution of which he becomes master of all realms of knowledge, alike physical, terrestrial, stellar and supernal. These possibilities I have demonstrated in psychometry, and DEXTER, the only true and ready philosopher amid an army of scientists, has given a magnificent illustration and explication. In understanding the brain, the soul, the future life of man, the laws of the universe, the sphere of wisdom and love, and realizing in man the germ of Omnipotence as well as Omnipotence, we enter and occupy the temple of philosophy.

F. S.—In the foregoing brief essays, the sharp and positive rejection of the opinions that dominate to-day in all colleges, in the press, in fashionable society, in literature and in every influential position, may, perhaps, shock the feelings of those who repose

on authority, and deem it safe to rely on text books, teachers and unanimous public opinion instead of using their own independent reason. If any of my readers think that my iconoclastic doctrines are not sufficiently proven for their acceptance, they will please remember that a brief newspaper essay can meet but few of the multifarious errors of more than a hundred volumes of sophistry and delusion, and that it would be easy to fill several volumes with a brief statement and refutation of the confused vagaries of transcendentalism and materialism—vagaries so wild as to create astonishment in a rational inquirer. A survey of the whole field would be tedious *ad nauseam* from the monotonous repetition of absurdity, but enough of this morbid autopsy has been performed in my work on "Philosophy and Philosophers" to show that prior to the present century philosophy was unknown and that its foundations were laid when the functions of the brain were discovered.

For the Religio-Philosophical Journal.
The Great Social Problem.

No. 2.

BY HUDSON TUTTLE.

All created wealth is the result of labor. The elements of wealth are the lavish gifts of nature, but men must labor to make them subservient to his wants. She is not an indulgent mother, fostering idleness and dissipation, nor does she rock her children to sleep in the lap of ease. Stern mother is she, granting no favor unless paid for by toil. Man comes on the scene a defenseless savage, possessing nothing but wants, which increase with his advancement. He hungers and thirsts, and must protect himself from the heat and cold. There is fruit on the trees, but he must gather it; there is flesh, but swift of foot and strong of limb are the animals that yield it. He makes a club, a stone ax, spear, a bow and arrow, and by his intellect conquers strength. By labor he gains wealth, consisting of implements of the chase, flesh for food, furs for clothing and to cover his dwelling. He works for them, and they are honestly his.

From this low estate to the most refined civilization, as man advances and his wants multiply, we find no instance of wealth being of spontaneous growth. Under the tropics, labor is more largely rewarded, but even there the coconut and banana must be gathered, and toil is not exempt from its task.

With the increase of population, the wild fruits and products of the chase are inadequate for the support of the population, and herds of domestic animals and cultivated fields are relied on for the needed food supply. Land for the herds and for cultivation becomes as necessary as a means of existence as water or air.

At first the land was owned in common by the tribe, and while in so great abundance each individual used as much as he pleased, and when not occupied, the soil reverted to the tribe. Use was the deed of ownership, and the title was valid only during actual use.

As the tribe advanced toward nationality, the rulers were quick to seize on the lands, and by taxation thereon make the people slaves. Of the then imperative necessities of life—air, water, land—the rulers could not control the two first, but the last could not escape them. Nothing can be more clear than this great truth, that the gifts of Providence—air, light, water and land—do not belong to individuals but to the whole human race; yet on the subversion of this truth, all the despotisms of the world have been founded.

The king owned the territory and parceled it out among his subjects, receiving therefor services and taxes. The first and best of everything belonged to the kings or the officers appointed between him and the toilers. Such is the primary condition, complicated and made more extortionating by conquests, when the ruling class became a foreign element, unsympathetic, and hence more tyrannical. The conquerors, holding the lands by right of conquest, parcel it out among themselves, and under the titles of lords, dukes or barons, hold the people in serfdom. Wherein rests their right? The right of conquest!—the robber's right, the right of the red-handed brigand! and yet such is the title deed of all titled land-owners, if traced to the beginning. The rights of governments—what right has government to that which is by nature the inalienable possession of the individual? Has government a right to survey the air, and prohibit its use, except by title deed? Has it a right to debar the light from those who cannot or will not purchase it? Has it a right to impose a tax on the water we drink?

Then how has it right to take possession of the land and exclude ownership therein except on the condition it imposes? From whence does it receive this right? It were vain to ask, for there is only one answer: By usurpation!

When the colonial governments were established, they met at once with the difficulty of land grants made by prodigal kings to more prodigal courtiers. The kings claimed the land by divine right. When these fetters were shaken off, the government accepted the kingly right, claiming the unoccupied territory. The value fixed was small, but it allowed the land to be purchased in vast tracts until increasing demand raised the price, and the actual settler was made to pay exorbitantly for the lands being thus held, though not the least improvement or change had been made thereon. No legislation has worked greater wrong, caused more suffering or retarded more effectively the growth of the country; it has poured the heart's blood of labor into plethoric veins of a grasping monopoly, the most insatiate and heartless.

The great wrong at last was rebuked by the homestead bill, but too late, for already had most of the land passed into the hands of speculation. It was owned by the square mile by capitalists, syndicates and railroads. The priceless heritage of the children had been squandered, or given to those who would use it to enslave them. Not only townships, and whole counties were given to the railroads, but territory large enough for States; great belts stretching across the continent, and the poor and struggling pioneer, braving every danger, was compelled to pay ten-fold for every acre over the government price.

The validity of all such transactions rests on the enacted law, and not on justice. The government by right, cannot grant lands to railroads, because it has no right to the lands thus granted. It gives away the patrimony of the next generation, and wastes its means of support.

Land is not created by tribes or nations, but for them, and belongs to all individuals alike, and one has as good a right as another. Occupancy and use is the only just title to the soil. So much land as a man can cultivate with his own labor is his, and not an acre more. If he employs labor, that labor has the right to its own acres, from which it has been alienated. Having boldly stated this fundamental principle, it will be asked

with uplifted hands, if we are to have agrarian rule, and dispossess present owners if they fail to cultivate their lands? To this let me reply by the statement of another principle, equally self-evident. As created wealth is the product of labor, labor should own its own productions. The wild lands of the forest or prairie have been subdued by toil, and by it have residences been built, roads made, and public buildings erected. The major portion of the value of improved farms is the result of past labor, which receives a portion of its reward in this enhanced value. The cultivation of such a farm yields a greater return, and a portion of that return justly belongs to the labor expended in its preparation. Rent thus appears to be a just tribute, but not when exacted extortively as now, where present labor is the victim of that of the past. The fruits of that past labor as capital, when thus arrayed against the labor of the present, assumes the form of monopoly.

Capital and labor in justice walk hand in hand. The former is the instrument by which the latter accomplishes its tasks; that instrument is the result of previous labor, which should be rewarded. It should have its just share with labor. The partnership is then, of mutual benefit; but when capital seeks the lion's share, and leaves labor only a bare subsistence, it is extortionate and unjust. As an example, there is a waterfall where nature furnishes great power by the descending current. Labor seizes the opportunity, builds a dam, and on the bank a vast factory. The machinery will do the work of many thousands of men. A man working therein is enabled to perform an hundred times the work he could do single handed. If the owners, having seized and pressed into their service a force of nature, use it for their own exclusive benefit, they hold an unjust monopoly. If they share the benefits with the operatives, according to the normal rights of the case, there will be mutual benefit. In the first instance, a few day's work in building the dam, enslaves the wage-workers, who use the power it yields. A day's work by the father in his time, ought not to weigh down a week's labor of his son.

The Salvation Army.

The exploits of the Salvation Army in the United States do not compare with those of the army in England. The most attempted here is to secure conversions by a system more or less emotional and to arouse feeling among a certain class by appearing in the role of martyrs. In England the Salvation Army leaders have gone further, and boldly claim the exercise of supernatural powers. At Hanley, a few days ago, a "Major" Pearson held services at which he proposed to cure the blind, the deaf, and the lame, and thousands of the lower classes flocked to hear and see him. Scores of cripples were brought to him, and over these the salvationists prayed, after which the "Major" made the sign of the cross upon their foreheads with a finger dipped in oil and the cure was supposed to be consummated. So strong was the effect of imagination upon many attending this "faith-healing meeting," as it was called, that what seemed like cures were actually effected. A young man who had been deaf for four years declared, after he had been prayed over, that he could hear a watch tick, and a woman who had used crutches for years managed to hobble away without them. The "Major's" powers apparently do not extend to children. His performances over them produce no effect, as they do not comprehend the thing and do not imagine themselves cured. The "Major" in stubborn cases explains that he cannot do wondrous works because of the people's unbelief. The meetings are attended sometimes by 3,000 or 4,000 hearers. It would appear that the Soudan is not the only place where an enterprising new-religionist can get into business extensively. The "Major" does not operate on as big a scale as the Mahdi, but, for the capital employed, does quite as fine a trade. —Chicago Tribune.

A schoolmistress at Yankee Springs, Mich., was dismissed because she would not eat fat pork. "Too much style," the people said.

A Rockingham, N.C., gentleman has a pair of elk that he drives to a buggy.



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VOL. XXXVIII.

CHICAGO, MARCH 21, 1885.

No. 4

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones, movements of lecturers and mediums, interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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Morality and Individual Responsibility of Mediums.

An Inspirational Lecture Given in Metropolitan Temple, San Francisco, Cal., by Mrs. E. L. Watson.

[Reported for the Religio-Philosophical Journal by Frank C. Peckham.]

In the growth of a system so great as that of Spiritualism, involving, as it does, man's psychological nature, metaphysics, the higher branches of physical science—indeed, all those subtle relationships existing in the physical and spiritual universe, it is to be expected that more or less of error, vain speculations and false reasoning will mar its beauty; and that there will be a wide difference of honest opinion upon a subject which is still enshrouded in so much mystery; the facts which are suggestive of so much that is to follow, and the range of whose philosophy is from man to man; from man to the infinite Spirit, in whose nature is contained all life.

In the discussion of the subject of the morality and individual responsibility of mediums, we shall endeavor to give voice to the truths which we deem of the greatest importance to Spiritualists at the present time. We shall assume that our hearers to night are ready to admit the fact of mediumship, or that medial relations may be sustained between man and spiritual intelligences in a realm beyond the ken of our ordinary senses; and that you are all more or less acquainted with the subject of modern Spiritualism.

Let us hope that you will listen patiently to the expression of honest opinions, even though they may widely differ from your own. Although we are often forced to admit that bigotry and intolerance are not confined to Christian sects, but that to dispute a Spiritualist's pet theory is quite as disastrous in its personal results as to break away from an orthodox creed! We can have no interest in denouncing any phase of mediumship. It could be of no possible advantage to us to prove that mediumship is a dangerous gift, or that unscrupulous persons may and do imitate spiritual manifestations, and that, therefore, mediums must be treated with suspicion and critically dealt with under all circumstances. On the contrary we should only place obstacles in our own path. But as Spiritualists, mediums or spirits seeking communion with those in the form, it behooves us to study the laws of mediumship and, if possible, draw the line between the false and the true in our philosophy. We speak in the interest of all mediums (our own included), and claim it our duty to maintain them in purity and power. First, we would disabuse your minds of the idea that spirits have anything to gain in the perpetration of infamous tricks, inducing indulgences of the passions, and in leading mediums astray from the path of virtue, truth and right. Direct yourselves of the idea that a spirit can enjoy sensuous sensations through human mediums, and that mediums must necessarily be the helpless tools of whatever spirit chooses to use them.

Consider, since the spirit, through the change called death, is eliminated from the animal organism (every function of which is divine in its legitimate use, sin being a disregard of its original design), in which evolutionary process it finds itself in possession of a new body adapted to its changed environment, it can by no possibility again possess itself of an organization, the laws and conditions of which it has outgrown. The specific purpose for which animal desire was created being confined to the earth-life, it ceases to exist at the dissolution of the ani-

mal body. The psychological subject under control of the human will in the form, is a fair example of spirit mediumship. The analogy is perfect, and the mental phenomena are manifestations of the same laws. Now all mesmerists will tell you, that while they may induce their subjects to partake of food, and by dwelling in thought upon any peculiar flavor, can cause the subject to believe himself to be in actual enjoyment of his appetite, the operator can by no possibility share the illusion. He may, by summoning to mind a vivid picture of a storm at sea, or of falling snow-flakes, or other objects, by force of will, project them into the consciousness of his subject so as to make them appear present realities; but, of course, the illusion is confined to the subject or medium. He may produce pleasurable sensations on the part of the subject, without the application of any tangible, palpable means, by simple force of will, but under no circumstances can the operator enjoy the subject's physical sensations. This is precisely the relation sustained by a controlling spirit to the medium. Therefore, for mediums to claim any immunity before the law of common justice for their animalism, on the ground of "obsession," "evil spirits," etc., is a gross absurdity.

Now, the question arises, how far may it be possible for mediums to protect themselves from malevolent influences? This is a question of the greatest importance to every person possessing the slightest susceptibility to spirit presence. If what is maintained by some able writers on this subject is true—that if we draw any line, or put up any bar against evil spirits, we run the risk of closing the door against all, and that mediums cannot render themselves positive to the bad and negative to the good, then mediumship is a dangerous gift, and quite as likely to be a curse as a blessing; and instead of advising you to form home-circles for its cultivation, we should exhort you to take a positive stand against it. But since "like attracts like," and since in human society we have the right and privilege of choosing our company; since the general habit and tendency of the mind determines the sphere to which we belong and to which we naturally gravitate, may we not logically infer that mediums enjoy similar rights and privileges in their relations to disembodied spirits? If we are of a low, grovelling nature, our companions will be of that character. The saying, "Birds of a feather flock together," is as true of spirits as of men. Now, how far are mediums to be held responsible for their acts while under spirit influence? We answer, since "evil spirits" cannot come into the medium's sphere except when appropriate conditions are furnished, the medium must be held responsible for the moral character of acts and communications proceeding therefrom. [Applause.] Anything short of that would throw the door to evil indulgences wide open, and put specious pleadings into the mouth of every mountebank claiming the gift of mediumship. The life, character, aspirations and general tendency of mediums determine the nature of the influences by which they shall be surrounded; therefore, I repeat, they are responsible for furnishing conditions which render it possible for malevolent spirits to perpetrate their wickedness in this world. [Applause.] If this is not a rational view of the subject, if our position is not tenable; if pure men and women, in spite of their desire for the good, may, through their susceptibility to spiritual influences, become the playthings of spirits less pure than themselves, then I say unto you mediumship must be considered a curse and the fewer mediums we have the better. [Applause.]

But on the contrary I affirm that mediums may repel evil influences from the Spirit-world even more readily than those of a mundane nature, for the reason that there is no fleshly bond between spirits and mortals. A virtuous will and pure desires impose an impenetrable barrier between mediums and evil spirits, and draws around them angelic hosts as a shining guard of protecting power forever.

Now, let us examine another branch of the subject. While we gladly admit the genuineness of all phases of phenomenal Spiritualism, we must also sorrowfully admit that there are innumerable counterfeits. There are persons who claim the ability to summon at will materialized spirits at so much a head, spirits so perfectly embodied that a Professor of Anatomy could not tell the difference between spirit and mortal; and when one of these materialized forms is seized and turns out to be the medium or some other living body, over-zealous Spiritualists who ought to know better, denounce the investigator as a "persecutor," and declare the "poor medium," the half-nude apparition, to have been in a state of "transfiguration"—a word that has been a greater comfort to shameful cheats than any other in the spiritualistic vocabulary. Now I affirm that where every evidence goes to prove that there has been a cold-blooded preparation for these exhibitions, it should, in every instance be set down as fraudulent from beginning to end. [Applause.]

Some argue that mediums may be unconsciously entranced and compelled to play the part of a spirit, or dematerialized (clothes and all) for the spirit's benefit, and when "conditions" are disturbed by the sudden introduction of more light than they are accustomed to, or the seizure of the form, the spirit good-naturedly vacates the premises and the medium's body is restored to its normal state! Any one who can credit such a statement can easily swallow Jonah's whale, and should not cavil at any Biblical story as a literal fact.

(Laughter and applause.) Spiritualists are responsible to a great extent for the successful practice of these frauds, the defense of which is a disgrace to Spiritualism, for they should insist on such test conditions as would prevent them.

If an honest man, when unconsciously entranced, becomes a knave, let him strive to outgrow his mediumship, the sooner the better for himself and the rest of humanity. [Applause.] Again, it is claimed by many that sciences for materialization and physical manifestations in general are under the control of spirits of a low order of intellectual and moral development. (A significant fact to be admitted in many instances.) The idea that a spirit ignoramus, "near the earth plane," is better qualified to conduct such a delicate chemical experiment as the production of an ethereal body, the *fac simile* of a living person, than a spirit of high intelligence, is ridiculous.

The fact is, the spiritual apparatus for such manifestations must be very nicely adjusted—the state of the atmosphere, the electric and magnetic conditions of the medium's body—must be of the highest importance, and sometimes, beyond the spirit's control; therefore, it is not to be supposed that "materialized spirits" can be produced whenever it suits the convenience of mediums or ordinary mortals.

Again, you ask, How can we discriminate between the false and the true? We answer, That every communication claiming to be of a test character should bear evidences of personal identity. Every physical manifestation should be produced under such conditions as would preclude the possibility of deception; every form-materialization must from necessity, if proper care be taken on the part of the investigator, bear unmistakable evidence of its genuineness. The honesty of spirit or medium should not be taken into account; and all true mediums, instead of objecting to being placed under test conditions, will court them, well aware that every such demonstration of the facts of Spiritualism is sure to increase their fame. How dear to the angel world must the true, pure medium be! A blessed bond of union between the seen and unseen! Do you think that the spirit realm is more lawless than your own? that evil is more powerful than good, and that the instruments upon which we so largely depend for proofs of our immortal identity; our watchful care, our beloved ones on earth and the eternity of love, are ever left at the mercy of disembodied devils?

Mediumship should be considered a sacred and precious boon, bringing us into rapport with higher intelligences and demonstrating great and universal truths. Spiritualism is of little account unless it will bear the test of common sense; its alleged facts the closest investigation; and unless it presents at least as high a moral standard as the world has ever seen. Its facts once thoroughly established, and its truths embodied in human society, it will become a lever for the uplifting of all the world; a demonstration of the divinity in man—a shield against temptations—not a snare to unwary feet leading to lowest hell; a spiritual illumination, not a conflagration of credulous minds; a "Pearl of great price" in exchange for which we give our ignorance and doubts; an inspiration to pure acts; and a blessed assurance of endless progress and the perpetuity of all sweet affections.

Arise, oh Soul, and gird thy armor on!
The time for idle loitering is past;
Old error hath too many victories won,
Unfurl thy banner to the rising sun,
And wake the world with Truth's clear trumpet blast!

Once more the heavenly gates are outward swung,
And shining hosts their powers with man unite
To heal the hearts by mighty sorrows wrung;
Again life's blessed songs of hope are sung,
As we behold the triumph of the Right.

And yet the coming of the Dawn is slow;
The mountains are flushed with holy flame;
Spectral shadows stalk in the vale below;
And men, more eager to believe than know,
Cling to idols unchanged in all but name!

The Spirit's light is not for forging chains,
But rather that all things beautiful may grow
And clothe life's uplands and its desert plains;
To cleanse the Earth from hateful crimson stains
And hasten Error's final overthrow.

For the Religio-Philosophical Journal.
Psychic Science.

Again I clip from *Science* (No. 109, March 6, 1885) an article upon the "Georgia wonder-girl." I wish to place in strongest contrast before the readers of the JOURNAL the difference between the right way and the wrong way of conducting psychic research, and of reporting experiments in psychic science. Professor Newcomb, a mathematician, a crassly ignorant of the first principles of psychics, experiments with Miss Hurst, and succeeds only in demonstrating his incompetence to handle the phenomena; for with the credulousness which characterizes the tyro, and the fatuousness which should not characterize a scientist of any school, he falls into a puerile blunder in attempting to explain what he saw. The case is almost too funny to be treated seriously, yet it assumes a somewhat grave aspect when we reflect that Newcomb's name carries weight in some circles, notably in the circles of scientists who have just formed a Society for Psychic Research, and chosen him as their president.

Note now the difference between his article and Dr. Shufeldt's. Both Shufeldt and Newcomb witnessed the same things—in fact, on at least one occasion they were together when Miss Hurst exhibited her powers in

Washington, and I have reason to suspect that Dr. Shufeldt got Professor Newcomb there "on purpose," as the boys say, to see what would happen. Dr. Shufeldt is an army surgeon, a naturalist of repute, and one of the most promising of the younger biologists of this country, whose many scientific papers in various departments of natural history, especially ornithology and comparative anatomy, have won him well-deserved recognition; and I am pleased to observe that in this, his first contribution, I think, to psychic science, he has shown an intelligent appreciation of the facts, given a candid description of them, and, with the proper caution of the true scientist, has contented himself with this. If I am not mistaken, Dr. Shufeldt knows perfectly well that the effects he witnessed were due to what Professor Crookes calls "psychic force," this being exerted by means of currents of what Professor Crookes calls "biogen." Dr. Shufeldt, as an anatomist and physiologist, knows that the results could not be produced by muscular exertion. The present writer knows that the effects could not be produced by any means recognized as existent by the orthodox school of science of the day. Professor Newcomb knowing nothing of the real facts in the case, and having nothing to fall back upon, either in his own experience or in the canons of his so-called science, conjures up "forty pounds of muscle" to account for the facts; exorcises the "ghosts" and "spirits" (which by the way were not there to be laid) with a wave of the wand of a scientific Magus; and with a flourish of his pen likewise dismisses forever from his scientific presence all those who know that chairs, tables and pianos sometimes dance about without human agency.

The situation is comical enough. Comment is almost superfluous, except to work the humor of the occasion up to a natural pitch. Newcomb's "forty pounds of muscle" seems likely to become a sort of a psychic "Joe Miller," only to be matched by that other little joke of his, when he asked seriously in the columns of *Science*, "Can ghosts be investigated?" The humor of the thing is exquisite. It is only equalled, so far as I remember, by that "joke in sober earnest," entitled "English as she spoke." Some readers of the JOURNAL will remember the episode which occurred when, to Professor Newcomb's query, "Can ghosts be investigated?" one of his scientific conferees promptly said "Yes," which reply so frightened the editor of *Science*, in which the Newcombian conundrum had been propounded, that nothing could induce him to publish the "yes" in his journal. Professor Crookes then printed his reply in the *Nation* and elsewhere. The situation in the editorial sanctum of *Science*, and on the editorial staff of that same periodical, was irresistibly ludicrous. It was as if some children in the nursery had been telling ghost stories late at night, and "making believe" ghost till they had got themselves in such a state that when the nurse came along and said, "Boo! Ghosts!" they entreated to bed and hid under the bed-clothes in an agony of scientific terror.

But enough of my rally. I did not mean, when I began, to write a satire. But if Professor Newcomb will do himself such injustice, and such injury as he seems bent on inflicting upon himself and his scientific associates, he can expect little mercy from the well informed students of psychic science. Let him be warned in time. Dr. Shufeldt's rebuke is timely and well-deserved; it is all the more weighty from the modesty and moderation with which it is administered. But not all the world will be as lenient with Professor Newcomb as this young naturalist. The present writer has not worn gloves for some years in cases of this kind, and it is too late for him to ever resume them. With him it is "the truth against the world." He knows that the truth in psychic science is not to be shown by any scientists, or by any other persons who share Professor Newcomb's peculiar notions of the nature and purposes and methods of psychic research. He knows, nevertheless, that they are shared by most of the "scientists" who compose the American Society for Psychic Research; and it is against their vicious methods, and aimless purposes, and idle formulae of what they misconceive psychic science to be, that he directs his pen. If they are sincerely ignorant and honestly mistaken, they need instruction and shall have it. If they are insincere, and only make "psychic research" a blind pretext to discredit psychic phenomena they need castigation and will doubtless get it. And any one of their number who presumes to publish demonstrably false theories in psychics, can hardly hope to escape rebuke and refutation. Too many intelligent people already know too much about psychic phenomena to be put off with any false assumption of groundless "scientific authority." In old times, when people believed in "ghosts," and were afraid of them, they went to the priests to have them exorcised and laid. Now, when thousands of people believe in "ghosts," and are not afraid of them, they come to science to have them explained. And when the "scientists" with matchless effrontery, conceived in ignorance and nursed on vanity, say, "Pooh, you're cranks!" thoughtful and sensible people, who know what they know, begin to doubt that these scientists are so very wise and knowing after all; they will no more bow to their "authority" than they will to the "authority" of ecclesiastical dogmatism; and pretty soon they will ask, "Who are the 'cranks' now?"

In all seriousness I will conclude with a word to any member of the regular orthodox schools of rational, agnostic, materialistic scientists whose eye may chance to see these lines. You have been caught napping. While you dozed and spun the cobwebs of your materialistic science, swift-footed truth has passed you by. Awake! arise! shake off your apathy, your ignorance, your vanity, or your vaunted authority is gone. The main body of facts and phenomena claimed to be true by the enlightened and progressive Spiritualists of America are substantially correct and true. It is they, not you, who have discovered these facts, and courageously asserted and reiterated their truth; it is you who have derided and scorned and insulted, till the clamor of common sense, and the irresistible power of public intelligence, has forced these things upon your grudging attention. People still look to you to explain their facts, and to reduce the chaos of spiritualistic phenomena to a cosmos of psychic science. If you do not do this, or if you cannot do this, the will of the intelligence of the people will make you a hopeless, helpless clique of cranks of self-constituted authority which is no authority. Have a care, then, gentlemen, how you conduct your psychic research; or your Newcombs in America, like your Lankesters in England, will prove that it is you who are the "cranks." F. T. S.

THE GEORGIA WONDER-GIRL, AND HER LESSONS.

I read with no little interest the article with this title which appeared in this Journal on Feb. 13.

I was privileged to make a private examination of Miss Lulu Hurst, the person referred to in the article, on several occasions, in the presence of her parents, and usually of her business manager. On one occasion I was permitted to make a careful examination of the subject's physical development, and take notes upon her normal temperature, heart-beat, and respiration. I found her to be a healthy, intelligent country-girl, plump rather than muscular, presenting nothing very unusual in her constitution; and I certainly did not note the fact that I might be shaking hands with "a giant." The muscles of her arm and fore-arm were not unusually developed; nor did they stand out prominently, as they do in muscular subjects of either sex. She is above the average stature for women, but does not strike one as being either exceedingly active in movement or overpowered in frame; as to the former, rather the reverse, I think.

Of the experiment with the staff, I shall simply state that in my case, on two occasions, the staff grated rapidly along its long axis, obliging me to quit my hold. This was observed by other persons present during the experiment. In the test with the hat, Miss Lulu stands before you with her hands extended horizontally, palms up, with the little fingers and sides touching each other. On the surface thus presented we place our hat, with the outer aspect of the crown resting on the two palms. The experimenter is then invited to lift the hat off. When I tried this experiment, the hat was only removed after considerable force was exerted, and then came away with a cracking noise, as if charged with electricity. That Professor Newcomb's explanation would not account for the result here, I would say that I knelt in such a position that my eyes were but a short distance away; and my line of vision was in the same plane with the opposed palm surfaces and the crown of the hat. This latter was of very light Manila straw, with the outer periphery of the crown rounded. Now, as the form of this surface was a broad ellipse, with a major axis of perhaps seven inches, and a minor axis of six, quite smooth, it would be simply an impossible feat for Miss Lulu to seize it when the distance between the inner margins of the opposite thumb eminences in a right line is less than six inches.

Permit me now to present a test which Professor Newcomb did not witness. It consisted in standing upright, with one foot in advance of the other to act as a brace, and holding in the hands with a firm grasp an ordinary chair. This is to be done by seizing it at the rear uprights, about where the back joins the bottom; the former being toward you, and parallel with your anterior chest-wall, against which you place your elbows at a convenient distance apart. This position evidently leaves a space between your chest and the back of the chair, equal in length to your fore-arms, which are extended horizontally. Miss Lulu now takes a position beside you, and holding her body back, simply places the palmar surface of her hand on the back of the chair on the side toward your body. After a few moments she seems to make the effort to detach her hand from the chair, which latter you are privileged to push forward. The force at work, however, is too strong for you, and both yourself and the chair are carried backwards, without her hand having changed its position. The chair being a cane-backed one, it is evident that she could in no way gain a hold upon it, and the back of her hand never could come in contact with your chest, as the spanning of such a distance would at once be detected.

Professor Newcomb's conclusions, after having witnessed the test of lifting a chair with one one sitting in it, are to me far from satisfactory. I saw the girl lean over an ordinary chair, with a man weighing over two hundred pounds sitting in it, and placing the palmar surfaces of her hands on the outer side of the rear uprights near their midline, and without any contraction of the muscles of the arm or fore-arm, or increase of pulse (remained at 80) or respiratory effort, or change of countenance due to exertion, so far lift that chair and its heavy contents from the floor as to compel the latter to get out of it; and this without fracturing any of the bones of her upper extremities, or the sides of the chair. The simplest comparison will prove that the lateral pressure required must be enormous in order to get a hold, and prevent such a weight absolutely slipping between her hands when the upward force comes to be exerted.

E. W. SHUFELDT, U. S. A.
Fort Wingate, New Mexico, Feb. 13.

The Brazilian law of 1871 provides that all children born to slave mothers cannot obtain their freedom until they are twenty-one years old, and must serve their mother's owner until that time. A traveler says there "never was a nation on the globe in which slaves were treated with more diabolical cruelty than they are to-day in the coffee-producing provinces of Brazil. The punishments practiced are simply barbarous." There are still 1,500,000 slaves in the empire.

A San Francisco church advertisement for a minister who can preach two sermons, strictly original, every Sabbath—one in the morning for saints, and the other in the evening for sinners.

For the Religio-Philosophical Journal.
Spirit Phenomena.

BY GEO. F. A. ILLIDGE.

Love which proclaims the human, bids thee know,
A truth more lofty in its lowliest form—
That shallow glory taught to human power—
"What's Human is Immortal!"

Probably no medium since the advent of modern Spiritualism has obtained a greater reputation, with, perhaps, the exception of D. D. Home, than Henry Slade. That he is a psychic any one who has had experience can perceive as soon as brought in contact with him, and that previous to witnessing any of the remarkable phenomena occurring in his presence. The apparent abnormal temperature of his hands, together with other peculiarities are, as a rule, marked signs of mediumship.

Despite the puerile attempts of the adversaries of Spiritualism to dub him a fraud, he continues to convince many of the genuineness of his strange powers and the continuity of life beyond the grave. No greater proof of this need be adduced than the marked success attending his sojourn in Chicago in December last. On the afternoon of the 24th, of that month, happening to be in Chicago, I called at the Langham Hotel, and had a very satisfactory sitting with him. Taking our seats at an old fashioned dining table, Mr. Slade, looking at me, said: "The spirits tell me you get phenomena yourself, and if you sit regularly, they will soon make a good medium of you." Have the spirits anything to write? I asked. Three raps, loud and emphatic, were heard on the table, then Mr. S. took up a slate and pencil, and through his hand was written a communication containing instructions in regard to sitting for development. After that, by his request, I took two clean slates, put a small bit of pencil between, and handed them to the medium, who rested them on my left shoulder, his left hand meanwhile clasped with mine on the table. Almost immediately the familiar scratching of the pencil was heard, upon the cessation of which the accustomed signal of three raps was given to open the slates, between which I found the following communication:

"My friend: This is a truth worthy of man's investigation, as it brings to the mind comfort that money can't buy. It gives the truth of man's life eternal and it gives hope and comfort to the weary. I am

Wm. Jackson."

Who Wm. Jackson is I do not know, but that the message is pertinent, logical and of supermundane origin I do know. After its receipt, together with two or three other communications under strict test conditions, I took one of Mr. Slade's slates thoroughly cleaned it and wrote: "If my father (writing his name) is present I would be pleased to hear from him." I then laid the slate on the table, writing downward, having taken great care that Mr. S. should be ignorant of what I had written; in fact, he never once intimated by word or look that he wanted to know what I had at any time written, but when asked during the séance, if it was not essential for him to know the nature of the questions asked, said no; if he did the spirits would not answer. Placing my right elbow on the slate, I took up two small hinged slates, which I had taken with me and carefully guarded during the whole séance, and placing a small piece of pencil between them handed them to the medium, who was seated at the head of the table to my left, saying at the same time: I would, if possible, like to obtain a communication on one or both of the inner surfaces. He immediately placed them on my left shoulder, his left hand as before linked to mine on the table. Hardly had they touched my shoulder when writing was heard, the result of which was the following communication (which was a direct answer to my request on the slate then resting under my right elbow):

"My dear son:—Your dear guide is now by you and she will develop you if you give your time to her. Oh! my dear son, never doubt my presence. I am often by you. I am your affectionate father

The full initials of my father were appended and the correct name of a deceased one mentioned in the communication, for obvious reasons I leave them out. Loud rappings and other phenomena often described in the JOURNAL, and which it would be superfluous to enumerate, occurred.

I left the presence of this gifted medium with the unalterable conviction that I had been communing with the denizens of another world. In the first place I was a stranger to Slade, and carefully guarded during the whole séance against imposition, having been fairly posted by John W. Truesdell, of Syracuse, in regard to "tricky mediums," and the methods employed by them. In the next place, Mr. Slade's assertion that I was the recipient of phenomena was correct; as for the past four years, I have had a strange and puzzling experience in this direction, although I do not follow it up or make any effort to develop the mediumship of which it is claimed I am possessed, not only by Slade, but every medium with whom I have had any sittings. And, again, the question written on one slate and answered on the inner surface of one of the two hinged slates, under absolute proof conditions, together with the correct initials of my father, is beyond doubt a proof of some intelligence foreign to the medium. Whether or not it was the spirit of my father that communicated I cannot say, for he died when I was but a boy, and I have no way of identifying his chirography, but I have no doubt of the presence of his spirit at the time. Three or four days after the séance, I happened in Syracuse, and during a conversation with Mr. Truesdell described to him the conditions under which I procured the writing, at the same time offering him one hundred dollars on the spot, if under similar conditions he would take the same slates, or two others which I would procure, and obtain, if only a scratch; but my good friend with his accustomed snavity said, "It can't be done, it can't be done." He, however, admitted that the writing did not seem to resemble that of Slade. Mr. Truesdell, however, although apparently opposed thereto, is doing more good for the spiritual movement than is generally supposed. Although not claiming to be a medium, but rather pretending to show up mediumship, he does not deny, or at least never has to me, the existence of genuine phenomena. He simply remains neutral on this point, claiming if there are it has never been his good fortune to find them out. Perhaps I can more clearly elucidate his views on this matter by taking the liberty of quoting from a letter I have this instant received from him:

"You (referring to myself) do me a great wrong when you intimate so strongly that I want to prove all phenomena tricky. This is not the case. I only desire to prove all phenomena which is produced by spirits of the dead, I want to know it, and when such is proved to me, I shall be with you heart and hand. I'll be a stronger Spiritualist than you are. All I desire to expose is the fraudulence. I have never declared that there is no

genuine, but I do say that I do not believe now that there is, for I have had no evidence to establish the fact. I do not think that spirits of the dead live and communicate with the living, but am willing and anxious to change my opinion with proper evidence to the contrary."

Of course, it must be conceded, he does not look for the "proper evidence." If he does, it must be in the wrong direction or with so strong a prejudice as to completely ignore every demonstration. Of one thing he can be certain, at any rate and that is: A mouse cannot pull a train of cars, and the efforts of no individual can demolish a truth. Spirit communion is an established fact, as fully established as is possible to establish any scientific truth, and while my esteemed friend cannot prove to the contrary he can and does materially help the cause by showing up the various impositions practiced in its name, thereby putting honest investigators on their guard and bringing "conviction home" to them when under satisfactory test conditions they receive evidence of a distinct and supermundane intelligence. That Mr. Truesdell can, under conditions of his own, obtain independent writing by trickery, I am aware, and that he cannot obtain it under conditions similar to those which numbers of others, as well as myself, have obtained it through various mediums, I am also fully aware; but this last fact he will not admit on the ground that he has never succeeded under like conditions. But even though he can successfully imitate certain phases of the phenomena, that is no proof that the phenomena do not exist. "Because," to quote from a writer on the subject, "a thing can be imitated, it would be absurd to conclude that the thing does not exist. Has there not been found, in these latter days, the way to imitate the lucidity of the somnambulist, so as to produce a perfect illusion? And because jugglery has been exhibited at all the fairs, must we conclude that there are no real somnambulists? Because some merchants sell adulterated wine, is that a reason there should be no pure wine? It is the same with direct writing; besides, the precautions to insure its reality are very simple and easy, and thanks to these precautions, it can no longer be the object of doubt."

New Haven, Ct.

For the Religio-Philosophical Journal.

"Hazy Impressions of a Metaphysical Puzzle."

If the expositors of theosophy desire to establish their views among thinking men in our modern and Western world, their first work must be to write intelligibly. Very definite should be their conceptions and very exact their use of language.

An article "On the Higher Aspects of Theosophical Studies" appears in our London contemporary, *Light* of Feb. 7th, which most readers will give up before finishing it as too deep for them. Whether there is any real depth in it, every one who will patiently study it must be permitted to decide for himself. But it certainly needs to be translated into a much clearer style of English before even its most acute readers can determine whether it contains anything more than what it calls "hazy impressions of a metaphysical puzzle."

Its obscurity begins with its very first propositions: "Goodness has only relation to happiness; morality has no absolute worth." "Has relation" is a very indefinite phrase; the reader is obliged to pause and substitute some more accurate thought before he can go on with any confidence that he knows just what the writer means. It may presently occur to him that "Goodness has only relation to happiness," probably means that goodness is to be valued or cultivated only because it produces happiness; which is, indeed, very much the doctrine of our Western nineteenth century utilitarianism. But when it is added "Morality has no absolute worth," the startled reader might well ask for an explanation. After a while he may—to save the writer's appearance of sanity—bethink himself that this must be meant: that morality is not in itself, or as apart from being, conducive to happiness, an end; which is also a fair statement of some of our Western nineteenth century utilitarianism. But so soon as I have extricated, as I suppose, the real meaning of these orphic sayings—whose truth will not by any means, be on all hands conceded—I am told by the writer, that he "states these propositions baldly," "without the light thrown on them by a metaphysical psychology." What this light would show us, how it would qualify our view, I have no hint. But in the next sentence we have instead more darkness poured upon us: "To this latter refers the prime condition of attainment—knowledge." What is meant by "this latter?" According to the syntax it ought to be "metaphysical psychology." To this then it is that "knowledge"—the prime condition of attainment—"refers." How refers? This, like "has relation," and "relative" and "relativity" is a favorite expression with thinkers and vague writers, and leaves us quite uncertain just what is intended to be said. Now, if the writer meant that the knowledge of "metaphysical psychology" whatever that may be, in distinction from a psychology, that is not metaphysical, is the prime condition of attaining happiness, why could he not simply say this? Would it seem too "baldly stated?" Too open to question in this bare form? Or, not apparently profound enough and obscure enough for a theosophical teacher?

The article goes on to give us a great piece of information, viz.—that "The great mistake we make is in thinking of our limited personal self as an entity, essentially and radically distinct from all other such self, whereas it is in truth only a state of consciousness, and the ultimate basis of consciousness is universal."

Indeed! This, translated into plain English, means that A makes a "great mistake" in thinking that he is not B nor C, nor some other of the rest of mankind; that as entities or beings, they are to be distinguished. He is not in truth a being, but a state of a common consciousness. The ultimate basis of consciousness is universal. Does this mean that all beings have a common consciousness? If so, it is untrue. On this point alone can give evidence. On this point alone can be more certain than that every man's consciousness pronounces him a self being distinct from his neighbor. But if something else is meant, pray, what? And what idea is to be attached to the phrase, "ultimate basis of consciousness" as distinct from consciousness itself?

And so every man is—what? Our author answers, "a state of consciousness." Not a being in a state of consciousness. But is a state of consciousness? What nonsense and confusion have we here!

But the jargon goes on. The next sentence reads thus: "It does not follow from this that individuality is coincident with that particular state of external consciousness which is all we know of it at present, and which in this paper is called the personality."

On the contrary the personality is only a state of the individual self." The writer had just stated in the preceding sentence that "the individual self is in truth only a state of consciousness," and now he informs us "the personality is only a state of the individual self." Where are we then now? A's personality is a state of himself; and himself is only a state of consciousness; ergo, his personality is a state of a state of consciousness! What miserable fooling is this in the name of metaphysics!

And in this connection, let us ask, pray, what is "external consciousness?" The term consciousness is abundantly misused by many writers, not so wretchedly confusing and confused as this one. Properly it means the knowledge the mind has of its own operations; and secondarily (but popularly rather than philosophically) any immediate or direct knowledge of anything. But often it is loosely used, and most improperly, to cover the entire scope of one's knowledge, or even opinions; as when one talks of his "Christian consciousness," or of a "historic consciousness," or of an "age," or a "philosophic consciousness," or "the consciousness of the nineteenth century," and so on. This is an unpardonable laxity in any writer on mental science, and, I think we might reasonably add, on any subject whatever. So, with some just idea of what consciousness is, let it again be asked, what in the world is an "external consciousness?"

So far, if A has crept cautiously through this tangled wilderness, we should be glad to have him tell us what he has learned about himself.

Then follows another beautifully vague, if not unmeaning or self-contradictory, sentence: "This individuality may be provisionally call the human entity, remembering, however, that it is itself only a larger and deeper state of universal consciousness." "Provisionally?" Well, brave writer of dark sayings, do you mean by this, "truly" or "untruly," temporarily or permanently; partially or wholly; or what do you mean? "Provisionally" means with a proviso or condition. Apparently then the sentence means simply: that we may call "this individuality" "the human entity," if we will only remember that it is not so, but "only a larger and deeper state of universal consciousness."

Only the first paragraph or about one tenth, of this long, confused and elaborately obscure article has so far been considered. It would be tedious, even to readers of more than the average thoughtfulness and determination to master what they read, to go on with it. It is indeed the chief consolation one has when he comes across such a bit of fine writing as this, that few will try to go beyond the first paragraph. Yet I would advise the more patient of the JOURNAL readers, who may be readers of *Light* to grope their way through the remaining fog and shadows, if they have not already done so, and then write out for themselves, if not for the public, in the most distinct language they can command, what they have learned.

Unquestionably, great numbers of very intelligent people in this country and Europe, and especially those having some knowledge of Spiritualism, are eager to learn all that may be known of the East Indian Occultism or Theosophy. Some recent publications on it profess to give much new light, as those of Mr. Sinnett, which are very skillfully and attractively written, and have been widely read. But not with unqualified satisfaction. For not with unqualified satisfaction are most of them studied. Partly because of an assumption of superior wisdom in them which appears much like arrogance; partly because some of the best attested truths of Spiritualism are disparaged or denied. But chiefly because the style in which they are written is so vexatiously and unnecessarily obscure. This, as well as other faults, must be corrected, if the philosophy is to make any real progress among us. The mere appearance of profundity will not hold out long. Nor will "oriental habits of thought" prove a sufficient shield for nonsense. The mind of the Western world will demand definite conceptions in perspicuous English; and, failing to find it, will turn away from the most elaborate work with indifference or contempt.

JOSEPH D. HULL.

3 Copeland Pl., Boston.

For the Religio-Philosophical Journal.

Set this Old World Right.

BY THOS. HARDING.

If any thing is destined to right this old world and make women and men what they ought to be, it is true Spiritualism; indeed, I may strike out the adjective, for there can be no untrue Spiritualism—Spiritualism is always true; that which is not true is not Spiritualism. Long ago, when I used to hold forth for the "conversion of sinners," there was one lady who shall be nameless, who seemed so dull that she could never perceive a meaning to a Scripture passage, but the most simple and literal. I often tried to explain the spiritual and hidden bearings of some verses, and thus "enlighten the poor benighted heathen" (?) but she never could be taught to comprehend me until one day she became suddenly ultra vivified, and quoted even the most difficult passages, and elucidated them in a manner so appropos and extraordinary, that I and many others concluded that the "Holy Spirit" was accomplishing a wonderful work through her. For a time she was the life of the protracted meeting; but she fell from grace—upward; she has long been a medium, and those enlightenments are frequent; even the table will walk about the house for her when she is in "condition," so I suppose she is getting "righted." This is a small sample of the effect of illuminating power, which we hope will increase and intensify until it rights the world.

But Alexander Wilder's article in the Christmas number of the RELIGIO-PHILOSOPHICAL JOURNAL has suggested to my mind that there is a sort of mental Freemasonry amongst all those who have had a direct spiritual experience; the simplest hint dropped by one of them often reveals a whole field of thought and fact to the others, and they seem to understand each other in the dark as well as in the light. When I read one or two short sentences in his article, I seemed like one looking at an entire landscape through a key hole. For instance, referring to the inner voice, he says: "I notice that much argumentation smoothes it." How well we understand that! As the Bible says: "If any man will do his will he shall know of the doctrine." Again Wilder says: "It gives the clearness of conviction." "Many things which are forbidden by custom I declare lawful" and in the conclusion he says: "The more absolute a truth is, the more impossible it becomes to prove it." This is sound spiritual logic, but sounds strange to outward ears.

When the world is righted, mortals will drink in inspiration from its source, and not do what is now being done so commonly; that is, get each of their little pitchers filled from the larger pitcher of some one else who got his filled from another. In that day women

and men will go to the fountain of truth and draw for themselves the living water; they will directly perceive and partake of the nectar which gladdens the soul; they will then eat of that true "bread from heaven" which satisfied the hunger of aspiration, and, being spiritually enlightened, they will be as Gods knowing good from evil. But while we continue to be mere babes in truth, we must depend upon another to feed us with suitable milk adapted to our infantile, spiritual constitution. By and by we will lay aside the playthings of our childhood, which pleased our fancy and awakened our emotions in our infant years, and the outward and visible representations of spiritual facts, which challenged the attention of ignorance, will be discarded as matters which belonged to a past age of skepticism or inexperience and our descendants, as men and women fast approaching spiritual maturity, will grapple the real problems of life, and drink from the fountain of eternal truth within them.

Annul will be unknown when this old world is righted. The smallest pebble on the sea shore, and every mote in the sunbeam will then possess an interest for the spiritually enlightened. No one will be lonely while he has his soul for company; deep in its unfathomable mines he will dig and dive to bring up to the light the priceless jewels embedded in its depths. The spiritual philosopher is ever

"Loneliest when least alone."

for he can find within his own being such companionship as even Gods might covet. On those mornings of the future a guest will not come down to breakfast with blood-shot eyes and a woo-begone expression: "Oh! I spent a wretched night—never slept a wink, and seem utterly befogged and befuddled." The foreshadow of a world righted are upon us even now, and many of us can declare that our waking night hours are amongst our happiest, for then the darkness and silence seem to bring us closer to our ideals. The heart is then lifted up in gratitude and love, and we experience that sublime sense of oneness with the universe. The All, until in the fulness of our bursting aspirations we exclaim: "Oh! thank God—thank God for every thing." The ludicrous in our characters also asserts itself at such times, and our midnight laughter tells of the intensity of our enjoyments.

Many a sublime poem has had its birth at midnight; many a philosopher has solved the problem of a life while others slept; many a glorious future has been mapped out in the solitude of night, and many a time, we have seen the air of our chambers filled with lights which no mortal hand had kindled—the white, the blue, the red, as though invisible companions desired to make their presence known and share our wakeful moments with the well-known "We are here."

In that coming day, spiritual thought and inspiration will be better comprehended and more highly prized than now, and are our children's children retire to rest they will place writing materials within reach, and many a sublime influx will be appropriated before it could be shut out by the partition walls of dream-land; then, when daylight returns they will decipher the imperfect lines and exclaim: "Eureka!" I have found it!

When Spiritualism sets the world right, sham will die; sincerity will take the place of hypocrisy, and humbug will yield to truth, because all will know and be known "on earth as they are in heaven." At present many of our ordinary manners and customs are deceptive and would be regarded as contemptible but for our familiarity with them.

Our foes address us, "My dear sir,"
Many a time themselves, "Your brother,"
Or, friend-like shake us with one hand,
And stab us with the other.

If the last line is not actually a fact, it is figuratively true; but when the spiritual and truthful methods and manners which the JOURNAL labors to establish, are triumphant, such polite moonshine will be *non est*, and honesty of purpose and expression will prevail in a world righted.

St. Paul tells us not to think of ourselves "too highly," but to think "soberly"—good spiritual and common sense advice; but it will not be heeded until that day of spiritual things has come. Just now almost every one entertains a high opinion of himself, and that with which he is associated. The Catholic priests tell us that theirs is the "Church of God," which is tantamount to saying that all others are churches of the devil. Even the modest Shakers coolly inform us that they are the "master" builders—leaving the inference, of course, that all the rest of us are the poor devils of journeymen. *Da locum melioribus*. (Give place to your betters.)

With a view to set the world right we must insist on the doctrine of the absolute oneness of the universe—The All; that law, which holds the planets and suns in their courses, holds us in ours; as they have their revolutions, so we have ours; so that, with the spiritually minded there can be no condemnation to punishment. The crawling worm and the God-like man are equally amenable to order.

The most sublime and far-reaching thought is that of the unity of the universe, visible and invisible, and next is that other great truth, that "sin" suffering, melancholy, sickness, pain, decay, weariness, yes—the physical world itself, are all subjective and transitory, that they are unreal and unbinding, and that the only objective reality is the immortal spirit; and farther that "will" is the controlling power and, even here and now is potent to overcome. What a glorious destiny is in store for the world! and what a glorious life is that in which the JOURNAL is engaged! How high the inspiration to such work! Under the light of that sun who dares to condemn his fellow to punishment or to entertain malice and thus condemn himself to the punishment he solicits for another! If any one doubts the immediate connection between forgiveness, charity and personal humility, and the condition of happiness and peace of soul, I challenge him to put it to the test and be convinced.

Many, many more things need to be righted in this world of mankind, and my belief is that Spiritualism, which is the coming together of earth and heaven, will ultimately right them all.

Sturgis, Mich.

The Consolations of Science.
BY O. CLUTE.

This volume is one of the accumulating indications that science is not always to remain materialistic alone. Science ought to ask always, what is the fact, what is the cause of the fact, what is the consequence of the fact? In emancipating itself from the control of superstition science found it easiest to turn mainly to the facts of matter. It

"The Consolations of Science, or Contributions of Science to the Hope of Immortality, and kindred themes. By Jacob Struik with an Introduction by Dr. H. C. Brown. Chicago: The Congregational Book Co. 1884. Price \$2.00.

dealt almost entirely with the facts of matter,—the condition, the forces, the motion, the laws of matter. Working in this line its achievements have been most wonderful. To-day it commands the respect and the support of those who, when it was an infant, would gladly have throttled it in its cradle.

Elated by their signal triumphs in the realm of matter, not a few scientists have been disposed to say that matter was all; that life, thought, will and love consisted solely of atoms of matter with certain collocations and motions; that the inventor's thought, the orator's eloquence, the poet's rhythmic numbers, the musician's waves of melody, the devotee's aspiration had no factors whatever save a whirl of atoms; and that when the atoms, from some mechanical cause, shall take on different modes or rates of motion, the conscious life and thought must forever cease. Scientists have pressed these views forward with such ability and enthusiasm that the religious world has become alarmed. All the foundations on which religion has been accustomed to build are overthrown by the scientific sappers and miners. Many believers in religion, in terror lest their faith could not stand scientific investigation, have endeavored to draw a line to separate science from religion. They have declared that science could deal only with matter; that religion, including God and immortality, was beyond its scope. Unable to cope with their vigorous antagonists, they have thought to keep life in their old systems by prevailing on science to let them alone.

But there is a better way. When one is stumbling in the obscure dawn, he will get relief, not by retreating into the darkness, but by going forward into the light. More light is the remedy for all the troubles which darkness brings. More science is the remedy for the evils which a partial and imperfect science has brought. The facts have not all been considered. When science, rising above the boyish elation to which its infant triumphs have led, condescends to study all the facts, it will be found that the evidences as to the Over Soul, and as to an immortal life in man, are as overwhelming as the proofs for the Copernican system of astronomy.

Life in plant and in animal is as much a fact as the great globe itself. The human will is as much a part of the universe as the solar system. The thrill of love with which the mother caresses the babe within her arms is at least as significant as that force of gravity that binds into one the whole realm of matter. The prayer of the worshiper is a phenomenon as worthy to be studied as those straggling beams of light that come to us from the Dog Star. Give us the facts! Study the facts! It has unwisely been assumed that study of facts was sure death to poetry and religion, to belief in God and immortality. Nay, it is not so! These largest and sweetest thoughts to which the soul has come have the strongest foundation in that universe of facts of which the soul is a part.

Mr. Straub, in the "Consolations of Science," endeavors to bring clearly to view the strong proofs of a life after the death of the body, and of the desirable character of that life. It is an interesting and timely book. Dr. Thomas gives in a few pages a most attractive introduction, showing how all the great questions of religion rise above the narrow distinctions of the sects and centre around the two important points, God and Immortality; and that science having done so much for the good of man, in other fields of investigation, is now prepared to deal with these two themes. He thinks that the appearance of Mr. Straub's book is most opportune. After noting that many are fearing that science is working the destruction of faith, he says: "At such a time this patient thinker and scholar comes along to tell us of 'The Consolations of Science'; that real science is not the enemy of real Christian faith, but the friend, and is opening wider the doors that lead into the Holy of Holies, to Spirit and to God; that there is an unseen universe lying over against and within that which is visible and apparent to the senses."

In beginning his work, Mr. Straub indicates his purpose to show that a careful study of facts and a rational inference from facts prove clearly that life continues after the decay of the body. He affirms "that never was there more conceded from science to immortality than now. Every law in physical nature, relating thereto, that has been unraveled, is found to be a clue leading beyond the threshold of the spiritual, and the time may well be considered as quite near at hand, when the lines of established science, by the conceded rules of knowledge, will be so fully and plainly carried out as that the immortal land will be as confidently regarded as is a neighboring continent by the one not having personally resided thereon. The event of this realization is justly to be regarded as the main great crisis in the mundane history of the race; not because it will be the period of the greatest mental maturity, but because of its being the accession of the most directly elevating motives to life—the occasion when the social body of life will be put in the most direct pursuit of its highest ends—to make this world and all worlds the very best for all."

The author then goes on to show that history proves that knowledge of a future life is of great value to man; that it is very important at this time that such knowledge shall be wide-spread; that it is important to cultivate discernment of subtle facts; that science has in our time a tendency to recognize a spiritual universe; that such spiritual universe may be all about us and everywhere in space not seen by us; that plant life is of a different kind from the mineral; that animal life is different from and superior to plant life; there is a realm of mind superior to mere sensuous animal life; there is a moral state of nobler degree than mental life; there is a religious state which is higher than the moral. Then the author considers modern material objections to immortality and shows their inadequacy, and finally comes to the evidence in favor of immortality as derived from the phenomena of nature, including among those phenomena the facts of proven intercourse with a spiritual life.

The author has a clear grasp of his subject. His argument is connected and forcible. His book will well pay for careful reading. He says in his preface that "on the literature I bestowed less thought than on the subject-matter." He here probably uses the word "literature" in the sense of style. It is a misfortune that his book, so excellent in many of its features, is not so clear and attractive in style as it ought to be.

Iowa City, Iowa.

At Central City, Colo., the Congregational Church has been rented for a roller-skating rink.

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, March 21, 1885.

A University Professor on Psychical Research.

Prof. George S. Fullerton of the University of Pennsylvania and, we believe, a member of the Seybert Commission, lately delivered at Cambridge, under the auspices of the Harvard Philosophical Club, a lecture upon the subject of psychical research. The pith of the lecture was given in the Boston Herald. From this we gather that the speaker aims to be fair in his investigations, but is skeptical as to a degree liable to affect his efficiency as an investigator. Undue skepticism, like credulity, may so blind and bias one as to render him incompetent to reach the truth. Skepticism may be as potent a generator of "expectant attention," and as active in its emotional influence as the most unquestioning credulity. We do not affirm that Prof. Fullerton's skepticism carries him to the point of incompetency as an investigator; we rather incline to the opinion that it does not, but for want of full information we cannot make up our judgment.

The speaker arranged his lecture under five heads, and is reported as closing as follows:

The fifth and last division is that of "Spiritualism," which may itself be subdivided. We are all acquainted with wonders claimed by Spiritualists—that of playing instruments, and moving tables without muscular force, or of a peevish writing without being guided. It is claimed that ghosts can be photographed standing behind mediums. Many people not Spiritualists are believers in some parts of Spiritualism. Spiritualists claim that they can telegraph between this world and the next. The speaker withheld it understood that he did not speak jokingly of these matters, for he considered them serious, though he would not commit himself to either side. He said that there are two great divisions of people on the ghost question, the one which dogmatically asserts it to be false, the other which equally dogmatically claims it to be true in all its phases. There is between these two small class which looks at the question from a fair stand-point, prejudiced on neither side, and willing to give the matter a fair consideration. Twenty million people believe in it; nearly all the rest of the world looks at it in the same light as "Arabian Nights" stories. To be sure a man ought not to be expected to give unnatural things as fair a consideration as the natural phenomena.

There are a number of dangers to be avoided in investigating these things. The first is not to be misled. Whenever a marvelous thing happens, exaggeration is natural. Who ever tells a dream as it occurred? Credulous people—and credulity runs in families—are the most easily misled and the first to accept Spiritualism. Another danger lies in ignorance.

In the course of the lecture Professor Fullerton related a number of interesting cases, giving in many instances the results of his experience. He says it is possible that the way mediums tell a person's history is by the process of thought transference, for every person who is thus told of these things goes to the medium thinking of those same points about which the medium talks. In regard to the sounds, the rapping and talking, he says they may be due to disease. When a man has a cold he hears a buzzing noise in his ears, and an insane person constantly hears sounds which never occur. Perhaps, then, disease of mind, or ear, or some strong emotion may be the cause of a large number of spiritual phenomena.

Every true Spiritualist is constantly pointing out to fresh and inexperienced investigators the dangers enumerated by Prof. Fullerton.

That mediums—all mediums are sensitive—may "tell a person's history by the process of thought-transference" and that this is often done is undoubtedly true. But this process is, as a rule, used unconsciously by the mediumistic sensitive, who fully believes the knowledge comes to him, or her, through a controlling spirit. Prof. Fullerton displays his lack of information and is altogether too sweeping in his statement, however, when he says, "For every person who is thus told of these things goes to the medium thinking of these same points about which the medium talks." If he is correctly reported his language shows that he has departed from the scientific method in this instance and simply given his own inference, which is the inference of one ignorant of what he assumes to talk about. We can give him facts in our own experience with mediums, where things were told of which neither the medium nor sifter had ever before heard or known of, and of predictions whose germs even had never found lodgment in our mind and which

months and years after were literally fulfilled. Our experience, which will stand the most critical analysis, is similar to that of thousands of investigators.

In dealing with Spiritualism it is not improbable that Prof. Fullerton is handicapped by a belief that his previous studies render him fully competent for the work, without preliminary practical knowledge of the complex phenomena in their manifestation. If he is free from this drawback, then he certainly has the advantage of very many of his scientific brethren. We gladly admit that the better equipped the seeker is when he begins to work the psychical mine, especially when he reaches the spirit level, the more readily will he become proficient, and the greater will be the value of his findings; but until he has, metaphorically speaking, learned to handle the shovel and the pick with dexterity, he will never uncover much metal. Neither can he ever learn how to make a true assay of this psychical ore without having seen it "in place" and thoroughly familiarized himself by personal observation with its entire environment.

If Prof. Fullerton will modify his closing sentence and make it read something like this: "Disease of mind, or ear, or some strong emotion is the probable cause of belief in a large number of alleged spirit phenomena," we will agree with him. But further years of experience will teach Mr. Fullerton if he does not already know it, that it is in many cases a very delicate and often difficult undertaking, one requiring the greatest patience and keenest discrimination, to differentiate the experiences of a real medium from the delusions of a mind affected by disease.

The JOURNAL welcomes all of whatever shade of belief to the investigation and discussion of psychical phenomena. The introduction of every great revolutionary truth into the world has been necessarily attended with developments aggressive and antagonistic. The large majority of men are apathetic unless aroused by the controversial spirit which enlists their sympathies upon one side or another. Truth on certain subjects says John Stuart Mill "is militant and can only establish itself by means of conflict." Especially is this the case in Spiritualism, where there is so much that is marvellous and absolutely true in the way of phenomena, and yet where there is also much to foster credulity and extravagance, to lead to fantasies and illusions, and to beguile into paths of error the over sanguine and the unwary. If we, as Spiritualists, strive for progress we must court antagonistic criticism and give skepticism free voice. Indeed it would be difficult to overestimate the importance of a sincere and judicious skepticism, and of a scientifically critical spirit, in eliciting discussion, eliminating errors and arousing Spiritualists to a realization of the magnitude of the stupendous truth of which they are the depositories. The JOURNAL is, therefore, glad to chronicle the increasing interest in psychical phenomena as evinced by the demand for a lecture by the Harvard Club, by the formation of the American Society for Psychical Research, by the daily inquiries from clergymen, college professors and the public at large, as well as by the bitter and bigoted attacks of the Talmages and Cooks, and the supercilious and presumptuous mouthings of scientists devoid of the true scientific spirit. Such a fermentation must eventually clarify the subject.

The Seybert Commission—Unauthorized Reports.

Several correspondents have complained that the JOURNAL has not published the results of the engagements, of Henry Slade, Margaret Fox and other mediums, with the Seybert Commission. These correspondents refer to accounts in the Philadelphia Press and in several Spiritualist papers, and kindly but sorrowfully intimate that the JOURNAL is being "scooped."

In reply to these friends and in the way of general explanation, we think we can give good reasons for our silence. We have seen all that has appeared in Philadelphia papers and elsewhere, but having been long since distinctly told by a member of the Seybert Commission that no credence should be placed in any statement that did not bear the signatures of the Commission, we have refrained from all comment. The propriety of our reticence has been confirmed by the added assertion of the Commission that they would publish no results whatever of their investigations until the final close of their labors.

The wisdom of the Commission's course is commendable, and should be respected by all sincere and sensible Spiritualists; for what weight with thoughtful men would the verdict have, of a Commission which should proclaim even its slightest bias before it had witnessed and patiently investigated all the manifold phenomena of the almost infinite variety of spirit manifestations. In the presence of this mighty question, which involves the dearest faith of millions, how can such a Commission dare to assume that its very last séance may not modify its view of every preceding séance. With no honest jury on earth can the verdict be made up until the evidence is all in. All who are strong in the faith, and assured of the final victory of truth, can afford to wait for such a verdict, which, whether it affirm or deny, will be regarded by all true Spiritualists, more as an historical incident than as of living, vital importance.

Great eagerness was manifested in court last week in this city, by several parties for the privilege of adopting little Frederika Lenz. She is said to be very pretty, and is represented as being an excellent clairvoyant.

Telepathic Toys.

The committee on thought-transference, of the American Society for psychical research, has issued a circular requesting the co-operation of all persons interested in investigating the subject; that is, in ascertaining whether or not a "mind-reading" idea in one mind can be communicated to another mind without the intervening help of the recognized organs of sensation. It is the intention of the committee to make experiments upon persons supposed to have the faculty of "mind-reading." The committee also desires to collect statistics as to experiments of uniform character, but made by a large number of observers, similar to those made by Charles Richet, and described in Science (vol. v. p. 129). Precise directions for making each series of experiments are appended to this circular. In entering on this inquiry, the committee wish to be understood as expressing no opinion, on one side or the other, in regard to the reality of the supposed thought-transference. They simply seek to institute a thorough and entirely unbiased investigation of the class of phenomena known under the name of "mind-reading." In the hope of taking at least a distinct step towards the true explanation of these phenomena, whatever that explanation may be. All inquiries and communications should be addressed to the secretary, Mr. N. D. C. Hodges, 19 Brattle Street, Cambridge, Mass.—Science.

The English Society for Psychical Research, having, after long and patient investigation, scientifically demonstrated the leading facts of "thought transference," or "mind-reading," and thus put telepathy, as it is now called, upon the footing of science; and an explanation of telepathy having been given by an American scientist, Professor Coates, now the American Society for Psychical Research has wisely and prudently resolved to confine its investigation for the present to telepathy; that is to say, they seem to have no confidence in the other society's results. Are "scientists," then, so shaky on their own ground, and so distrustful of one another, that they can accept nothing from one another as proven? Perhaps, however, the American Society has not recovered from the recent shock of the Newcombian conundrum, "Can ghosts be investigated?" and so valiantly ventures to explore a garret where the English have been before and assured them there are no ghosts there. But "seeing is believing," and if the scientists cannot believe each other without seeing, it is just as well for them to look at telepathy for themselves. It is well, also, in beginning the study of psychics, that they should start from the bottom rung of the ladder, study the horn-book, and so become familiar with the rudiments of the science they desire to master. To this end the American Society has issued a "circular," accompanied by blanks, on which those who wish to amuse themselves by guessing cards and dice, and seeing how often they guess right, may record their valuable results. There is even given a picture of a little instrument for throwing dice and registering the throw automatically. The parties to these transactions are the guessers and the guessees. After several thousands of cards are turned, and several thousand dice are thrown, the number of times that the guesser guesses right is contrasted in tabular form with the number of times that the guesser guesses wrong; and this depends, again, upon whether or not the guesser knows the card or the die which the guesser guesses; for if the guesser guesses right more times when the guesser knows the card, than the guesser guesses right when the guesser does not know what card or die the guesser guesses, then the argument is, there is some chance for "telepathy."

Well,—that is one way to go about it; better than no way, at all events. It reminds us a little of the old nursery rhyme about Peter Piper, who picked a peck of pickled peppers. But we enter no protest and make no complaint. That may be the scientific way of going about it, and if so, we are content. Children often learn the alphabet by a set of blocks with the letters painted on them; and when they have outgrown such toys, they have learned their A, B, C's, and are ready for the spelling-book and the primer. Success to the "scientific demonstration of telepathy in America."

Psychical Research Societies.

The wide and earnest interest in psychical research, which has followed its presentation in our columns, promises rich results, in a clearer idea of the spirit in man and also of the relations and intercourse between people in this life on earth and those in the life beyond. These two indeed are intimately related and interwoven, so that neither can be wisely investigated and understood by itself. The psychological student who ignores the facts of spirit presence and power can make no satisfactory progress; and the student of these facts who spends all his time in their examination, and ignores the psychologic faculties and influences of man on earth will be a mere wonder-seeker, growing childish instead of manly or womanly.

The co-ordinate investigation of man's psychic powers, as related to his fellow man on earth, and of the same psychic powers of man in the life beyond, finer and more developed there than here, and manifest to us in spirit presence and influence of varied kinds, is what we need to make our research anything but fragmentary and unsatisfactory.

Of course a Psychical Research Society should take up different branches of its great subject in their order, and have its committees, each to follow up a specialty and report their progress at stated times. Mesmerism, magnetic healing, mind-reading, etc., could thus have careful study, and the varied facts of spirit presence find their place, and that a leading one, among the rest. Reports of these topics could be compared, their interdependence recognized, their relations adjusted, and some harmonious wholeness reached.

The grand result would be, in our opinion, a rational psychology such as the world has never yet reached, but greatly needs, and which will include the infinite relations of man to nature, to man here, to man in the Spirit-world, and to the Central Mind. This is our firm belief and conviction, yet that belief we hold open to such change as more light may possibly bring.

Fair and large-minded men and women, of different beliefs, perhaps, but of one single aim for truth, should make up a Psychical Research Society, and persons expert and experienced in the matters to be examined should, if possible, take leading part in such investigations. This is plain common sense, such as we see exercised in other things. If, for instance, theories and facts, old or new, of chemistry or geology were to be investigated we should put the leading part into the hands of the best chemist or geologist and look to him for guidance in our methods. He, in his place, should be always ready to explain those methods, to modify them reasonably, yet not to change them so radically as to destroy all hope of success. We should not put a geologist, ignorant of chemistry, at the head of a chemical investigation, and if a geologist demanded geologic methods of the chemist, all would see his unreasonable folly. Nor should belief in a matter under examination be held a disqualification in a leading investigator, but rather the contrary.

The persons most competent to examine any of these subjects are those whose convictions of their truth, based on investigation and matured by study and thought, make their views the clearest and their methods the best, and yet who are sincerely seeking truth, with whatever result to their present conclusions.

Especially is this true of psychic research, and in that research, Spiritualism cannot be ignored or disrespectfully treated. Men and women, who are Spiritualists of experience and capacity and character—lovers of truth and ready to follow where it leads—should be put in place to assist and suggest the methods of investigation of this great question, just as a chemist who believed in chemistry would be put in like place in a laboratory. In this way and in this spirit all will be satisfied, mutual respect and courtesy will prevail, and the result will be fraught with stupendous value.

The Cabinet Caper.

The old story over again. Conditions: Dark room full of people who have paid \$1.50 each and are full of expectancy, cabinet dimly seen through the gloom, female medium within cabinet, sickly light which only helps to mislead vision and complete weird effect, bad ventilation, perspiration, Sweet By and By supplemented with other noises to drown cabinet sounds. Results: Form dressed in male attire walks out of cabinet and beckons to one expectant, another expectant volunteers the statement that the form is the deceased brother of the other, form approaches the brother, brother encircles apparition's waist with both arms and holds on tight, gas is lighted by a third party, who then rushes into cabinet where he finds disguises, draperies, masks, etc., husband of medium rushes to her rescue and is promptly snatched by his patrons, hybrid ghost gives vent to unearthly shrieks, "Oh, this is too bad," "What will happen next?" it cries. Further light shows that the ghost is Mrs. N. D. Miller, the medium, dressed in a neat suit of men's clothing, with her face well chalked.

This episode occurred in St. Louis one evening a couple of weeks since, Mr. and Mrs. Miller having not long before reached that city from Denver. The paraphernalia found on the occasion is said to have been of a heterogeneous and complex character. Disguises for the characters of children, old women, men and Indians were found and confiscated. Prof. Johnson and Madden and Mr. McBride, the leading actors in the exposure are said to be Spiritualists. It should be noted in this connection, that almost without exception, successful exposures are only made by Spiritualists. This is readily understood when it is remembered that Spiritualists with experience in the observation of genuine phenomena, are better able to distinguish them from the fraudulent and are more expert in their methods of detection. Mrs. Miller has been most completely exposed at different times in the past, but this has not seriously interfered with her business. On one occasion, several years ago, when the Millers were in Memphis, Tenn., a form appeared dressed in confederate gray and claimed to be the son of a confiding old gentleman who had come from Missouri to hold intercourse with his dear one if possible. The morning after the séance, Mrs. Miller's father accidentally stumbled upon the identical suit of gray worn by the supposititious spirit the night before. Further particulars of the fraudulent practices of this couple are on file in the JOURNAL office, but it is useless to reproduce them here. A prominent gentleman who has had the Millers in his own house and been a witness of the manifestations in Mrs. Miller's presence for years, is firmly convinced that she is a medium for form materialization, but he has repeatedly told us that "Red-face"—her alleged spirit control—is the biggest liar he ever knew. But enough of this.

It is not surprising that people like the Millers, low, venal, with no moral sense, should persist in playing upon the credulity of the public. Superstition and emotion have been the handmaids of designing priests, preachers and prestidigitators for thousands of years. The astonishing, perplexing and most sorrowful feature of such cases as the Millers is, that moral, upright people of good sense in worldly matters will continue to not only tolerate these vampires, but condone their offenses and practically encourage repetition of them by continued patronage. It is not strange that such creatures as the Millers, Carrie Sawye and dozens of others persist in their diabolical deception, when they find a ready market for it; but it is passing strange that good people will continue to give credence to them and

side with them. And do this, while acknowledging the vile character and fraudulent practices of their proteges, on the ground that as mediums, they are not responsible beings.

Spiritualists are in danger of becoming so inured to fraud and imposition as to look upon it as a necessary part of Spiritualism, and to take it as something inevitable and not to be remedied. Is it to be wondered at in view of the daily exposures of mediums well-vouched for by Spiritualists, that critical people and scientific men have difficulty in bringing themselves to a fair, unbiased investigation of the phenomena? Does not the course of a large body—though not a majority—of Spiritualists furnish plausible grounds to scientific men in assuming that it is a waste of time to study the subject? Happily Spiritualists are slowly but surely growing more critical and cautious, and the severe lessons of these constantly recurring exposures are bearing good results. The rigid scientific methods and firm but fair and judicial policy of the JOURNAL are gradually being acknowledged as the only safe and sure basis on which to build.

GENERAL ITEMS.

G. H. Brooks is now lecturing at Cleveland, Ohio.

There are over thirty Mormon churches in Colorado; in Idaho there are over sixty; in Arizona about seventy.

The body of Newberry C. Hills, formerly a merchant in Chicago, was lately cremated at Lancaster, Pennsylvania.

Dr. H. P. Fairfield is now located in Rockland, Me., where he will lecture, and also practice healing the sick.

Warren Sumner Barlow has a new work nearly ready for the public—"Immortality Inherent in Nature."

Miss Lottie Fowler, now in London, is located at 51 Netherwood Road, West Kensington Park, near Uxbridge Road Station.

Mrs. Maud E. Lord passed through the city last week on her way to visit her mother at Quincy, Ill. She has promised to stop here on her return, for a few days.

Mrs. S. F. De Wolf, unconscious trance speaker, will lecture before the People's Society of Spiritualists in Martine's Hall, Ada St., near Madison, at 3 o'clock P. M., next Sunday.

There is considerable talk in Cincinnati of running Dr. N. B. Wolfe for Mayor. The Doctor would make an excellent Mayor, for he would persistently refuse to be influenced by the "bummer" element, which enters so largely into the politics of large cities.

"War has been declared against the devil." The preceding sanguinary notice has been suspended from a door-front on State street north of Twelfth, and has caused a great deal of comment. Gray-haired men stopped and perused the document. The army of fifteen persons propose and hope to subdue the enemy by prayer.

The earnest, practical Christian has appeared in Hartford, Conn.—a novel place for such a production, for that is where all the insurance companies come from. This good man is one whose wife intently abandoned him to join the Salvation Army, and he is working for a divorce, hesitating not a moment about sacrificing her permanently in the cause.

Mrs. Breed, of California, a medium of many years' standing and who spent some time in Chicago several years ago, has passed to spirit life. A mutual friend, mentioning her transition, says: "A volume could be filled with accounts of the remarkable manifestations and tests of spirit presence witnessed through the mediumship of Mrs. Breed."

We have a copy of Dr. Danielson's "Counselor," with recipes, a practical and trusty guide for the family and a suggestive hand-book for the physician. It retails for \$1.50, but we offer it for \$1.00, postpaid. We also have a copy of "Our New Cook Book and Household Receipts," by S. Annie Frost. This is an excellent work which we offer for 75 cents postpaid.

We wish that Mrs. Watson's lecture, published on the first page, could be read by every Spiritualist and investigator in the world. As a medium and inspirational speaker, Mrs. Watson has long been acknowledged as among the very best and without a superior, hence the sentiments expressed in her lecture should have special weight with those who invest spirit teachings with a value beyond those of mortals. The doctrines of the lecture are identical with those of the JOURNAL.

The news that the Pope had by a special dispensation sanctioned the mixed marriage of the Hebrew Baron Poppo with the Catholic Countess Castrone, has been made public. It is stated that such a dispensation was never before granted. An authority on the marriage law, the late Cardinal Ketcher, is quoted as saying in his work on the subject, that never had the Pope sanctioned the union of Hebrew and Catholic. All circles of society in Vienna comment with surprise on what may be termed a tremendous sensation.

The officers of the California Spiritualists' State Camp Meeting Association announce that their next camp meeting will be held at San Jose (about fifty miles south of San Francisco), commencing the last Wednesday in May. Public mediums or speakers who contemplate going to California this spring are requested to address the Secretary, with the view of participating in the exercises. All Eastern Spiritualists who may be visiting the coast at the time of the camp meeting, are cordially invited to attend. H. C. Wilson of San Francisco, is President, and G. H. Hawes, 1211 Bush street, San Francisco, Secretary.

Notes and Extracts on Miscellaneous Subjects.

BY JAMES G. CLARK.

A Colorado Funeral.

Spiritualism.

To the Editor of the Religio-Philosophical Journal:

of another was found, and, as in the case of the
orange, the inner lemon was perfect, and about
third the size of the outer one.

'Twas Violet-Time.

'Twas violet-time when he and she
Went roaming the meadows wide and free.
A happy lad and lass were they—
Their hearts, their hopes, their voices gay—
She seventeen, he twenty-three.

The skies were calm as a sleeping sea,
And the hills, and streams, and the mossy lea
A part of the woe seemed to be—
'Twas violet-time.

Years fled, and weak and old grew he;
His form was bent like a snow-bowed tree;
His hair was white, and his eyes were gray—
But their hearts were young as a morn in May,
And in their souls—sweet mystery!
'Twas violet-time!

—Ernest W. Shurtleff in Every Other Saturday.

A Woful Prophecy.

Prof. Grimmer in a pamphlet published in 1879 predicted seven years of disaster and famine, beginning with 1880 and ending with 1887, during which the world will be a hell of strife and carnage. He said:

From 1880 to 1887 will be one universal carnival of death. Asia will be depopulated, Europe nearly so. America will lose 15,000,000 of her people. Besides a plague we are to have storms and tidal waves mountains are to lose their heads through the choleraic valleys, navigators will be lost by the thousands owing to the capricious deluges of the magnetic needle, and islands will disappear in the ocean. All the beasts, birds, and fishes will be diseased, famine and civil strife will destroy most of the human beings left alive by plague, and, finally, "two years of fire"—1885 to 1887—will rage with fury in every part of the globe. In 1887 the "Star of Bethlehem" will "reappear in Caspian's Chair," the immediate result being universal war and portentious floods and shipwrecks. North America is to be again involved in civil war unless a "Napoleon" arises to quell it, but during these terrible days the Pacific States will be a veritable paradise of peace compared to the hellish strife that will be waged throughout the world, the people that may manage to survive till 1887 will have reason to be thankful.

The Michigan Central is the only real "Niagara Falls Route" in the country—none genuine without "M. C." blown in the bottle. It is the only railroad that gives a satisfactory view of the falls. Every train stops from five to ten minutes at Falls View, which is what the name indicates—a splendid point from which to view the great cataract. It is right on the brink of the grand canyon, at the Canadian end of the Horseshoe, and every part of the Falls is in plain sight. Even if he is too ill or too lazy to get out of his car, every passenger can see the liquid wonder of the world from the window or the platform. This is the Michigan Central's strongest hold in popular favor, its greatest advantage, its chief attraction. So long as the waters of that mighty river thunder down to the awful depths below, so long as the rush and roar, the surge and foam, and prismatic spray of nature's cataract masterpiece remain, to delight and awe the human soul, thousands and tens of thousands of beauty-lovers and grandeur-worshippers will journey over the only railroad from which it can be seen. There is but one Niagara Falls on earth and but one direct great railway to it.

If Your Lungs are Destroyed
do not expect that Dr. Pierce's "Golden Medical Discovery" will make new ones for you. It can do much, but not impossibilities. If, however, you have not yet reached the last stages of consumption, there is hope for you. Do not delay, test you cross the fatal line where help is impossible. The Discovery has arrested the aggravating cough of thousands of consumptives, cured their night-sweats and hectic fever, and restored them to health and happiness.

Nearly \$2,000,000 worth of printing ink is used in the United States every year.

"Close the door gently,
And bid the breath;
I've one of my headaches—
I'm sick unto death."
"Take 'Purgative Pellets,'
They're pleasant and sure;
I've one in my pocket!
I'll warrant to cure."
Dr. Pierce's "Pleasant Purgative Pellets" are both preventive and curative.

Cents do not circulate in New Orleans.

Thousands of cures follow the use of Dr. Sage's Catarrh Remedy. 50 cents.

Mexico imports corn from Texas.

Hard to Believe.
It is hard to believe that a man was cured of a kidney disease after his body was swollen as big as a barrel and he had been given up as incurable and lay at death's door. Yet such a cure was accomplished by Kidney-Wort in the person of M. M. Devereaux of Iowa, Mich., who says: "After thirteen of the best doctors in Detroit had given me up, I was cured by Kidney-Wort. I want every one to know what a boon it is."

Boots were polished a thousand years ago, and there were bootblacks, too, plying their trade upon their streets.

The Root of the Evil.
To thoroughly cure scrofula it is necessary to strike directly at the root of the evil. This is exactly what Hood's Sarsaparilla does, by acting upon the blood, thoroughly cleansing it of all impurities, and leaving not even a taint of scrofula in the vital fluid. Thousands who have been cured of scrofula by Hood's Sarsaparilla testify to its wonderful blood-purifying qualities. Sold by all druggists.

An English shoemaker has patented a reversible foot, which may be worn indifferently on either foot.

Deserving of Confidence.
No article so richly deserves the entire confidence of the community as *Brown's Bronchial Troches*, the well-known remedy for coughs and throat troubles. Flattering commendations have been received from many prominent men, who speak from personal experience.

"I recommend their use to public speakers."—Rev. E. H. CHAPIN.

"A simple and elegant combination for Coughs, etc."—Dr. U. F. BURLING, Boston.

"The most and favorably known to need commendation."—Hon. CHAS. A. FIELDS, Pres. Mass. Senate.

Canada's debt is growing at an alarming rate. It is now \$243,000,000, or more than \$54 a head.

Repeated requests have induced the proprietors of Lydia E. Pinkham's Vegetable Compound to send by mail to various lady correspondents, large mounted portraits of Mrs. Pinkham; and now many a household wall is adorned by the familiar, motherly face of the Massachusetts woman who has done so much for all women.

A German inventor says he can make a good article of cloth from the fiber of the nettle.

I have suffered from Catarrh to such an extent that I had to leave my home to get relief. I was advised by Mr. Brown, of Illinois, to try Ely's Cream Balm. When suffering with Catarrh or Cold in the head I have never found its equal.—C. A. COOPER, Danby, N. Y. Apply with finger. Price 50 cents.

Nevada has 40,000 inhabitants and two Senators and one Representative in Congress.

Quantity and Quality. In the Diamond Dyes more coloring is given than in any known dye and they give faster and more brilliant colors. 10c. at all druggists. Write, Richardson & Co., Burlington, Vt. Sample Card, 25 colors, and book of directions for 2c. stamp.

"Soudan" is an Arabic word meaning "Country of the Blacks."

I have used Ely's Cream Balm for dry Catarrh to which every season is subject, and it has cured me in a few days. It has proved a cure in my case.—R. P. M. WILKES, Denver, Col. Easy to use. Price 50 cents.

Good Appetite

health depends largely on the condition of the liver. This organ is easily affected because of its sluggish circulation. When it becomes disordered, stagnant blood accumulates in its venous system, causing it to discharge inert or bad bile. Many forms of disease result from its imperfect action, which deranges all the digestive and assimilative organs, and, through these, impairs almost every function of mind and body. There is no

Better

way to insure the proper action of all the apparatus necessary to health, than to aid the stomach and liver by the occasional use of Ayer's Pills. E. A. Robinson, 151 School st., Lowell, Mass., says: "For a number of years, I was stricken in the tropics; and, while there, suffered much from torpidity of the liver and indigestion. Headaches and nausea disabled me for days at a time, and it was only by the use of Ayer's Pills that I obtained relief. I know them to be the

Best

Cathartic Pills. They stimulate the appetite, assist digestion, and leave the bowels in a natural condition." John H. Watson, proprietor University Hotel, Chapel Hill, N. C., writes: "For twenty years I was a sufferer with sick headache. I began taking Ayer's Pills, and quickly found relief. I have not had an attack of headache for years, and attribute my freedom from it to the use of Ayer's Pills." Jared Agnew, LaCrosse, Wis., writes: "I was cured of a grievous attack of Erysipelas by using

Ayer's Pills,

Pills for twenty days." These Pills have been most successfully used in treatment of obstinate cases of Dropsy.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.

Sold by all Druggists.

Appetite

renders the partaking of needful bodily sustenance a matter of pleasure. Where the appetite fails, you may be sure the stomach and liver have become deranged, and need to be corrected by the use of Ayer's Pills. C. Danly, Belton, Texas, writes: "I have taken Ayer's Pills for various affections arising from derangements of the liver and digestive organs, and find them to be a powerful corrective." If your

Health

is impaired a good cathartic medicine may aid you. Miss M. Boyle, Wilkesbarre, Pa., writes: "I use no other medicine than Ayer's Pills. They are all that any one needs." Dr. W. J. Talbot, Sacramento, Cal., writes: "The curative virtues of Ayer's Pills commend them to all judicious practitioners." Dr. Charles Albert, Horicon, Wis., writes: "Last year I procured from you the formula of Ayer's Pills, and have since procured them with decided benefit." No poisonous drugs are

Found in

the composition of Ayer's Pills. Dr. A. A. Hayes, State Assayer, Boston, Mass., certifies: "I have made a careful analysis of Ayer's Pills, with the formula of their preparation. They contain the active principles of well known drugs, isolated from inert matter, which plan is, chemically speaking, of great importance to their usefulness. It insures activity, certainty, and uniformity of effect. Ayer's Pills contain no metallic or mineral substance, but the virtues of vegetable remedies in skillful combination." Ayer's

Pills,

taken in connection with Ayer's Sarsaparilla, have effected thousands of wonderful cures.

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Entertainment, Classes or Private Pupils. SPECIAL RATE TO CHURCHES. Testimonials furnished. W. W. CANNON, Pupils of Prof. Murdock, Weber Musical Hall, Chicago.

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New York office, 40 Tribune building.
St. Louis office, 5 Emille Block.

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The Niagara Falls Route.
THE SHORTEST AND MOST DIRECT.
The most comfortable, and the only route under single man management, between
CHICAGO, BUFFALO, AND NIAGARA FALLS
making fast time and close connections at all junction points
FIVE FAST EXPRESS TRAINS DAILY
each way between Chicago and Detroit, Buffalo and Niagara Falls.

THE ATLANTIC EXPRESS makes four hours quicker time than formerly from Chicago to New York and Boston, and the FAST NEW YORK EXPRESS, leaving St. Louis at 7:30 A. M. (except Sunday), Chicago at 4:30 P. M., makes faster time than any other line from St. Louis to New York, and with increased advantages, has grown to be the most popular train out of Chicago for the East. The Express trains are made up of new and elegant DINING, SLEEPING, PARLOR and SLEEPING CARS, in which no possible comfort or convenience is omitted. The superior style in which the DINING CARS are furnished and furnished is comparable only by the excellence of the meals furnished.

NIGHT IN FRONT OF NIAGARA FALLS: The MICHIGAN CENTRAL has just built a new steel, double-track bridge, that is a marvelous triumph of engineering science. All MICHIGAN CENTRAL trains will soon run solid over it, stopping long enough to give passengers the best views of the great cataract without actual detention or expense.

FREE GIFT! A copy of my Modern Sense Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Hoarse Voice. It is elegantly printed, and illustrated, 144 pages, 12mo. 1879. It has been the means of saving many valuable lives. Send name and post-office address, with six cents per copy for mailing. The book is invaluable to persons suffering with any disease of the Throat, Lungs, or Larynx. Address DR. R. H. WOLFE, Cincinnati, Ohio.

Clip the paper in which you saw this advertisement.

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THE BEST THING KNOWN
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Washing and Bleaching

In Hard or Soft, Hot or Cold Water.
SAVES LABOR, TIME and SOAP. ABRAHAM, BROWN, and other universal use. No family, rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations. Not designed to mislead. PEARLINE is the ONLY ALL-PURPOSE WASHING AND BLEACHING. Ways shown the above symbol, and name of JAMES PYLE, NEW YORK.

Vital Questions!!!
Ask the most eminent physicians
Of any school, what is the best thing in the world for quieting and allaying all irritation of the nerves, and curing all forms of nervous complaints, giving natural, childlike, refreshing sleep always?
And they will tell you unhesitatingly
"Some form of Hops!"

CHAPTER I.
Ask any or all of the most eminent physicians:
"What is the best and the only remedy that can be relied on to cure all diseases of the kidneys and urinary organs: such as Bright's disease, diabetes, retention or inability to retain urine, and all the diseases and ailments peculiar to Women?"
And they will tell you explicitly and emphatically
"Buchu!"

Ask the same physicians:
"What is the most reliable and surest cure for all liver diseases or dyspepsia, constipation, indigestion, biliousness, malaria, fever, ague, etc.," and they will tell you:
"Mandrake! or Dandelion! !!!"

Hence, when these remedies are combined with other equally valuable,
And compounded into Hop Bitters, such a wonderful and mysterious curative power is developed, which is so varied in its operations that no disease or ill health can possibly exist or resist its power, and yet it is
Harmless for the most frail woman, weakest invalid or smallest child to use.

CHAPTER II.
"Almost dead or nearly dying"
For years, and given up by physicians of Bright's and other kidney diseases, liver complaints, severe coughs, called consumption, have been cured.
"Women come nearly crazy! !!!"
From agony of neuralgia, nervousness, wakefulness and various diseases peculiar to women.
People drawn out of shape from excruciating pains of rheumatism, inflammatory or chronic, or suffering from scrofula.
"Erysipelas."
"Salt rheum, blood poisoning, dyspepsia, indigestion, and, in fact, almost all diseases frail."

Have been cured by Hop Bitters, proof of which can be found in every neighborhood in the known world.
None genuine without a bunch of green Hops on the white label. Shun all the vile, poisonous stuff with "Hop" or "Hops" in their name.

\$250 A MONTH. Agents wanted. 50 best selling articles in the world. 1 sample free. Address JAY BRONSON, Detroit, Mich.

OPIUM MORPHINE HABIT
Dr. H. R. KANE, formerly of the Baltimore Hospital, now offers a remedy whereby any one can be cured quickly and painlessly at home. For testimonials and references write to him at his residence, 101 West 14th Street, New York.

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Patent Post and Steam Power Machinery. Complete outfit for Agricultural Workshop Business. Lathe for Wood or Metal. Circular Saw, Scroll Saw, Planer, Mortiser, Trencher, etc. etc. Machines on trial if desired. Descriptive Circulars free. Address: BARNES' PATENT MACHINERY CO., Rockford, Ill.

Ask your Furniture Dealer for the
ROSS TABLE BED.
(CLOSET) Eight styles (OVER) A special one for Children.
from \$13.00 to \$30.00
A Table in day time; Pulls down at night.
FOREST CITY FURNITURE CO., Rockford, Ill.
WHOLESALE MANUFACTURERS.

Minneapolis Real Estate
FOR
Residence, Business &
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PLANTS

Letter from England.

To the Editor of the Religio-Philosophical Journal.

Having dealt, in a previous communication you were good enough to insert, sir, with the condition of Spiritualism in our metropolis, let me redeem a promise then made to give you readers a bird's-eye view of Spiritualism in other parts of the United Kingdom. At the present time we have a number of more or less healthy and active local societies in nearly all our centres of commerce and industry, the three most noticeable being those at Blackburn, Liverpool, and Newcastle-upon-Tyne. In the first named there is just upon the point of completion a newly erected hall, capable of seating upwards of one thousand persons. It has been built through the enterprise of a local Spiritualist, and will be utilized for all progressive and reformatory purposes. By the time these lines reach you it will have been formally opened, and our work will then stand, in Blackburn, upon a plane higher than ever before. There are a number of good and earnest men in the town, and when our cause was almost a by-word and a reproach in Blackburn, the present writer has faced angry and excited audiences, and borne not a little insult for the truth's sake. Now more prosperous days have come. May they long continue.

In Liverpool the cause has always been kept well to the fore, and is now in a more flourishing condition than has been the case for many years. Here, too, a large hall is in process of erection, the funds being raised by local efforts. Upwards of \$10,000 are being expended, and in the result there will be a beautifully appointed hall, and a large dwelling house, which latter will be utilized as offices, library, Children's Lyceum, science rooms, etc. The inauguration is expected to be sometime in June, and quite a gathering of the old and true workers is being arranged for.

In Newcastle quite a revival of the old time prosperity to the society is being experienced, and many past burdens and difficulties being removed, there is every probability of a great and useful future for our cause in the great coalpools of the north.

In our midland counties Birmingham, Walsall, Leicester, Nottingham, and Belper are the important centres, and in each there is important work being done. In Birmingham the brunt of the work has for many years been borne by Mr. and Mrs. Groom, whose self-denying labors are beyond praise. Mrs. Groom is a good trance speaker, and an excellent clairvoyant of the J. Frank Baxter class, and frequently gives some twenty-odd descriptions from the platform, which are all, as a rule, recognized. Mrs. Groom is in a position that enables her to do a large voluntary work, which is creditable alike to her heart and head.

In Walsall there is a fairly good society, and meetings and sances are maintained with satisfactory results. Commercial depression, however, tells rather heavily there, and consequently the present public work is under some restriction.

In Leicester, famous for its almost unanimous condemnation of the compulsory vaccination law, there is an old established society, which for many years has kept the cause before the public. The writer, some thirteen years ago, held the first public meeting there for lectures, as he has done in many of the now famous centres of English work, and since that time there has been a steady advance in the extent of the work. But here, again, the prevailing commercial depression somewhat cramps the work.

In Nottingham the work is neither so wide in extent nor useful to true Spiritualism, as in former years. Deaths and removals have taken away the older liberal workers, and their places are now filled, in part only, by a class of activity that can only be described as sectarian and Jesuan, and that, too, upon an almost fanatical plane, since liberal (or as designated) anti-Christian speakers have been rigidly tabooed.

In Belper, things are very different—a broad catholicity of spirit and thought animates the Spiritualists of this pretty little township, and as they are provided with a meeting place by the generous liberality of Mr. W. P. Adhead, they manage to secure the best available talent for their platform, asking only truth and honesty. The brothers Adhead are, indeed, true types of the real Spiritualist—just and honorable men, earnest and devoted to our truths, and with sympathetic feelings to the sick, the erring, and the distressed. I know personally of their kindness, and in many ways seen reason to esteem them as being Spiritualists in the truest sense. Would that we had more like them.

Manchester has several societies; but one really good one would do better work, and add more dignity to the cause. Here again a species of sectarianism obtains, the inevitable result being to retard our work. In Walton, Rochdale, Pendleton, Bury, Littleborough, Bacup and other places around Manchester, there are societies holding meetings, public and private, and each shedding light upon the problems of life, death and immortality.

Further north, in the county of Yorkshire, we have Leeds, Bradford, Halifax, Sowerby Bridge, Keighley, Bingley, Huddersfield, and one or two smaller places where good and excellent work is being done. A very useful organization, styled "The Yorkshire District Spiritualists Committee," exists in the county named, and by engaging a speaker to visit the towns embraced in the plan of operations minimize the cost of the work, and utilizes the time and talents of the speaker to the utmost advantage for all concerned. As some of the societies are not able to secure the services of our best speakers, by themselves, the above committee by so doing, and sending such speakers to these weak societies, does good to them and the cause at the same time. But Yorkshire has always been a celebrated county in the history of our cause, and Keighley, Halifax and Sowerby Bridge are places that were celebrated twenty years or more ago, while Wakefield, Gawthorpe and Ossett, though not so active now, as formerly, were one time centres of activity whose work has left an indelible impression upon the annals of British Spiritualism, by reason of the efforts made in regard to the establishment of children's progressive lyceums.

On our north-west coast the busy town and port of Bury-on-Furness has done a large work, and has sustained an excellent society. At present, owing to "hard times," there is not so much public activity, but, privately, the friends are as active and devoted as ever.

Scotland is now exhibiting an amount of activity that bids fair to equal the best work done in other parts of our little island, for in her commercial capital, Glasgow, there is now a vigorous and numerous society in full activity. This very gratifying state of affairs has resulted from the fact that my much esteemed brother and co-worker, E. W. Wallis, was induced to take up his residence and assume the speakership in, and to the above named city and society, since which a state of things has developed hitherto unex-

ampled for prosperity. The Sunday services are fully attended, the capacity of the hall being the only restriction upon the numbers; indeed many are refused admission for lack of room. The private receptions, circles, etc., by Bro. Wallis are crowded upon each occasion, and a unity, earnestness and sincerity of purposes knit all concerned into a truly fraternal union. Mr. Wallis's work has been a signal success, and he and his guides are alike to be congratulated thereon. As a man and a medium, he is all that can be desired.

In the far west of England we have societies in Plymouth and Exeter. In the former there is a numerous body of adherents, and regular meetings are held, addressed by trance and normal speakers. For some time Mr. R. S. Clarke was the regular speaker, but he has now accepted the pulpit of the Unitarian Church in the neighboring town of Devonport. I have a very warm personal regard for friend Clarke, and though he has been taken to task for "deserting" Spiritualism, I cannot join in condemning a man who goes where his conscience urges him, and to the work he feels himself called to engage in. I recently occupied his pulpit, and received a cordial invitation from the Trustees of the church to do so again on my first available opportunity. The Plymouth Society is carrying on a good work, and is making an impression upon the spiritual density that prevails around it.

Exeter, an old cathedral and excessively conservative place, is heavily handicapped in its efforts by the above considerations; and by the additional fact that those hitherto attracted to our standard are more richly spiritually than otherwise. One good soul has borne nearly all the charges of the work, which has been no small tax upon him. Let us hope a better future will soon dawn. In Bath, and Bristol, our cause chiefly flourishes in private, but among a class that are cultured and thoughtful.

In the principality of Wales, Cardiff is at this time the only point where any real activity is disclosed, and for some years past there has not been much done of a public nature; yet in past times there was a large amount of effective work done. It was here that Messrs. Spriggs and Sadler were developed, and the services of these two most able mediums have become historical in their importance. Miss Samuels, a speaking medium of remarkable gifts, was also developed there, and what with public meetings and private circles, Cardiff has a record to be proud of.

Roughly then, sir, the foregoing presents a bird's-eye view of our cause here at this time, and your readers may justly ask what fair and sober-minded conclusion ought to be arrived at regarding the true status of our cause and work in Great Britain? In reply I must crave the patience of my questioners until a subsequent occasion when, instead of dealing with such an important matter at the end of a letter, I can devote to it the amount of time and space so important a topic justly requires.

But, in closing, let me add a few words of a personal character, which, let me trust, may find a pleasant welcome from old-time friends on your side, sir, and not be without interest to others whom I may meet hereafter. For the past ten months my health has been subject to a series of failures that have, from their recurrence somewhat seriously affected it, and acting upon the advice of good and tried friends in, and out of the form, I am arranging to take an extended tour nearly round the world. I purpose, accompanied by my good wife and our only daughter, spending some two years or more, in the United States, which we shall reach this summer in time to visit Lake Pleasant, and after that I desire to obtain engagements at such places, and for such times as opportunity may afford. Probably my first year will be spent East, my second West, and my third on the Pacific Slope, whence we shall depart for Australia, New Zealand, the Cape, etc. I feel sure that the earnest championship of the facts and the principles of right, justice and truth that pertain to the philosophy of Spiritualism by my guides, will win for them in your great country that same esteem that has been theirs for the past sixteen years in all sections of our country here. I shall, in due course, hope to visit Chicago, and let me trust, meet the editor of the JOURNAL, and many whose names are but at present known to me. Should this intimation inspire any one to write me, annexed is my permanent address. In the mean time I remain in fraternal bonds a fellow-worker for truth and right.

J. J. MORSE.
16, Dunkeld St., West Derby
Rd., Liverpool. Feb. 27, 1885.

Sensible Advice to Bostonians.

The Boston Herald, referring to Prof. William Everett's recent address delivered before the New York Free Trade Club, says: "Every true Massachusetts man has the making of a mugwump in him. He took in independence with his mother's milk and his father's admonitions. Whatever may be said of 'every true Massachusetts man,' it is certain that the majority of the people born and bred in this State are just like those of other States, governed in their beliefs and actions by tradition and custom. Every 'true' New York man or Iowa or Kansas man has as much independence probably as a 'true' Massachusetts man." We may here remark that, if leading Boston papers and speakers would discuss events and topics of national interest more from a national point of view, and not as though Massachusetts were the United States, and Boston the capital of the Union, they would show more breadth and liberality than they now evince, and their influence would serve to counteract the impression which has obtained in the Middle and Western States, that Boston is provincial, exclusive, and conceited—an impression which is certainly not true in regard to the mass of the people of this city.—The Index, Boston.

Lula Hurst and Muscular Force.

To the Editor of the Religio-Philosophical Journal.

Prof. H. Newcomb thinks he proves that Miss Hurst achieves her feats by muscular force, because she pressed the scale beam up forty pounds in one of them. That at the best is a hasty inference, because the same effect would follow if it were any fluid or spiritualistic force other than her own operating in and through her. Is it the exertion of the gun which makes it recoil at the discharge of its explosive contents? It is not possible in accordance with the known laws of physics for any force to be projected without a base or background against which it reacts. Action and reaction are equal. Gas or water cannot escape from a pipe unless its retroactive and projective forces are equal. If a subtle unmeasurable force of any kind, whatever, acting according to any known laws, voluntary or involuntary, is projected from Miss Hurst's body through her fingers or any other member, it must react according to its power, and will show its effects on the scale-beam. Newcomb's verdict is therefore not proven.

WM. L. GILL.

Arrogant M. D.'s and Gen. Grant.

To the Editor of the Religio-Philosophical Journal.

Gen. Grant is suffering from a cancer, and is very ill. Certain doctors of the old school are treating him. Ex-Senator Chaffee, an intimate friend, sends to North Adams, Mass., for W. E. Brown, a cancer specialist, who had cured the father of S. B. Atkins of a malignant cancer in the mouth. Fred Grant joined Senator Chaffee in asking Mr. Brown to come to New York and see his father, but they did not consult the high and mighty doctors who had him in charge.

Mr. Brown came, called on Fred Grant, and was given a letter of introduction to Dr. Douglass, who refused to have him see Gen. Grant, but wrote a note to Dr. Baker enclosing the family note to him.

Mr. Brown had a cool reception from Baker, who refused to allow any treatment of the sick and suffering patient, unless he could know what remedies were used. The specialist did not wish to make known his remedies, but said he would if he failed to cure, that he did not come as an intruder, but at the wish of the family. Dr. Baker finally agreed to leave a note at Gen. Grant's house by which Brown would be admitted to see him at half past two in the afternoon, but on calling at that hour, Fred Grant met him at the door and said no such note had been sent, but the doctors had been in council. A "regular" of course, has a right to break his promise to a "quack." On the 12th instant, Mr. Brown said that unless sent for he should leave for home the next day, and also said to the special correspondent of The Detroit Post.

"From what I am told by Gen. Grant's physicians I am positive the case is terrible. My father's case was a much worse one. He had a cancer in the roof of the mouth which had been operated upon time and time again, but finally yielded to twenty-one months' treatment. Every man's life, whether he is a beggar or a king, is worth fighting for. I am told that so far no remedy of any kind has been applied in Gen. Grant's case, the effort being only to make him comfortable and let him die as easily as possible. If he were a poor man they would go to work to cure him by some process or other. There is no reason why they should delay because the patient is Gen. Grant."

The doctors would not talk with the correspondents, save that one of them conceded to say that he thought they would not allow any outside interference in the case.

If the Grant family allow these doctors to rule, of course they will not, but the question is, whether, in such cases, the family have any rights which the doctors are bound to respect. In President Garfield's case the family were overruled and the poor man was tortured for months by stupid quacks probing for a bullet that they did not come within a foot of. In this case Gen. Grant is pined with cocaine to relieve pain, and a man who has cured a worse case of cancer is snubbed and insulted and the family are again over-ruled—the suffering patient in fearful agony meanwhile.

It is the old story of professional arrogance and assumption. The people must declare their independence of these overbearing and privileged characters, and the physician must win respect by his real merits and his just regard to the feelings and rights of others.

Doctors, animated by this same spirit of selfish arrogance, are besieging the legislatures of Michigan, Wisconsin, Massachusetts, and other States asking for a more stringent "bill to preserve the public health"—that is, to preserve their monopoly to cure or kill. The doctors, the interested parties, wanting all the fees, ask for such a bill; the request did not start from the people, and is not urged by them.

How Doctors Disagree.

The doctor who was sent for by Mr. Atkins in the belief that he could give valuable advice in regard to the treatment of Gen. Grant has returned to his home without being permitted to see the distinguished patient or offer any suggestions as to his cure. The physicians in charge of the case would have nothing to do with him. Yet, in the opinion of so intelligent a man as Mr. Atkins, this doctor is a specialist of remarkable skill and success in the treatment of cancers. Already some people express the belief that a grave mistake has been made in not permitting the specialist summoned by Mr. Atkins to take charge of Gen. Grant's case, while others applaud the determination of Dr. Douglass; not to permit the alleged expert from North Adams even to see the patient. It is always the case nowadays that the illness of a distinguished man is certain to cause disagreements between the doctors and a vast amount of controversy among people who cannot claim to know anything whatever about the matter.

Lord Beaconsfield's last illness was the occasion of a bitter conflict between physicians of opposing schools, and every Englishman felt called upon to take one side or the other, even though conscious in his own mind that he knew nothing about the matters in dispute. So during Garfield's illness there was a constant jangle between physicians of the same school as to the proper mode of treatment, and the matter was taken up and debated throughout the country as though it were a political issue, to be decided according to the opinion of the majority. Yet the people were hardly to be ridiculed for their conflicting opinions, since each view had some doctor to support it, and the physicians were as deeply involved in the controversy as the multitude. The customary difference of opinion is being rapidly developed in Gen. Grant's case. No sooner did the physicians announce that the cancer was the result of excess in smoking than similar cases were reported in all parts of the country. But now comes an English medical journal of the highest authority declaring that the trouble could not proceed from such a cause, and that the danger of a cancer resulting from excessive smoking is infinitesimal. Who shall decide when doctors disagree?

There may be such a thing as a science of medicine, but it is evident the people generally are not so convinced. Take two men of high intelligence and accustomed to forming reasonable and careful views on all subjects, and one will have firm faith in methods of cure that to the other seem arrant quackery. The fact is, that people generally employ doctors and take medicine entirely as a matter of trust and confidence, and if there is any science in the treatment they know nothing whatever about it. Nor is there any lack of evidence that with many doctors the practice itself is quite as much a matter of faith as of science. With most people medicine is purely a matter of faith, and hence the conflict of views whenever a case comes up that attracts general attention. And at such times the doctors often furnish evidence that they are not much wiser than the people.—Chicago Tribune.

Little girls in India wear gold rings in their noses.
A prize of \$200 has been offered for every comet discovered.

General News.

The federal court at Boston has decided the stockholders in the defunct Pacific National bank must pay the second assessment of 100 per cent. levied by Comptroller Knox. This makes a net loss of \$3,000,000 to the owners of the concern. The czar has assured Emperor William that the peace of Europe has not been threatened by the Afghan question. John Lipp, assistant postmaster at Lincoln, Illinois, having been run down by detectives, confessed having rifled registered letters, and restored \$600 thus obtained. Richard Woodward, a London banker, is soon to marry Miss Kate Hastings, of New York, a daughter of the deceased journalist. England is collecting in the Thames an enormous fleet of transports, and temporary buildings have been added to the arsenal at Woolwich. John F. Whitaker, an old resident of St. Paul, killed himself, leaving a large family of children. A party of twenty-four Chinese have arrived at New York, bound to land on either coast, will not be allowed by the English War Office to build a military hospital at Port Said, the entrance of the Suez Canal. Dr. Friedrich Theodor Fritsch, the eminent physician, is dead. He was born at Aurich, Hanover, March 24, 1819. The reports of further encroachments by the Russians on the Afghan frontier are indignantly denied by St. Petersburg officials. The Farnellite members of the corporation of Dublin decided to oppose the adoption of any address to the Prince of Wales, though disclaiming any wish to show disrespect. The Grand Trunk Railroad near Stratford, Ont., is blocked by the wreck of a heavy freight train, caused by a broken rail. Eleven cars were derailed. No persons were injured. Zubeir Pasha, the noted Egyptian statesman and general, has been arrested and taken aboard the British man-of-war Iris, because he has been in continual correspondence with El Mehdi. He will be kept prisoner in Cyprus. The last section of Canadian voyageurs sent to the relief of the British in Egypt is en route from Korti to Cairo, and will speedily sail for England. The government refuses to accede to their offer of continuous service for double pay. Mr. Davies caused a sensation in the Ottawa, Ont., Parliament by reading an old manifesto, signed by several men who are now members of the government, in which they favor the annexation of Canada to the United States. The determination of the people of San Salvador, Nicaragua and Costa Rica to resist incorporation into one republic under the domination of President Barrios, of Guatemala, continues steadfast, and the fall of Barrios is considered certain. The United States has 13,501,236 milk cows. Ireland is to have another electric railway extending from Bessbrook to Newry. A hay crop of two and a half tons to the acre will carry off 450 pounds of mineral matter. The Missouri Legislature has passed a law requiring the display of a placard on the plates on tables where imitation butter is used stating that oleomargarine, butterine, or suet, as the case may be, is furnished at those tables. The Legislature of Colorado is considering a bill which provides that all restaurants, hotels, and boarding-houses where these commodities are used there shall be displayed in the

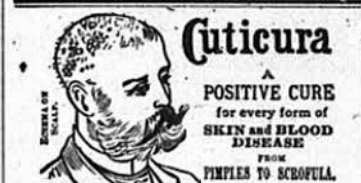
laid-rooms a sign stating that the butter compound used here is butterine, oleomargarine, etc.

Mind in Nature. The first number of this new magazine is before us, and in all that goes to make a pleasing appearance it is a success. The publisher evidently has fine esthetic taste. It will be largely devoted to psychological questions. Mention of the contents of this number must be deferred another week.

Dr. J. K. Bailey spoke at Baltimore, Md., Sunday, March 1st. He spent a portion of "Inauguration Week," at Washington, D. C., and enjoyed a pleasant visit with the veteran lecturer, Thos. Gales Forster and his excellent companion. The doctor informs us that he is domiciled at Seranton, Pa., where he may continue to be addressed, P. O. Box 123.

On Thursday evening, March 10th, Mr. William Jackson Armstrong, the well-known journalist, will lecture for the Star Course at Central Music Hall. Mr. Armstrong was for some time Inspector of United States Consulates in Europe, and has spent many years in travel. His position under our government gave him very favorable opportunities to study the habits and customs of all the great nations of the Continent. Many excellent articles from his pen have appeared in the leading periodicals. His subject will be "The Nihilists," and is the same lecture that he delivered in the National Capital at the earnest solicitation of one hundred members of the Senate and House of Representatives.

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RELIGIO PHILOSOPHICAL JOURNAL



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXVIII.

CHICAGO, MARCH 28, 1885.

No. 5

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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MASONIC MEMORIAL SERVICE

At the Park Theatre, Boston, March 8th, 1885.

An Eloquent Address Delivered by Rev. M. J. Savage.

After the exercises peculiar to Masonic Memorial Services, Rev. Minot J. Savage stepped to the centre of the stage, and delivered the following address:

An occasion like this brings us once again face to face with the world-wide, the age-long mystery of death. From that time which we may picture by the imagination, when in the far-off ages the first mother or the first friend for the first time bent over and raised hot tears upon the first dead face, until to-day, this grave of ours has been asking these same questions: Why need we die? What is death? Do those who have died live again? If they live do they remember us? Do they love us as of old? Do they know how we sorrow for them? Are they aware of the burdens that press heavily upon our hearts—of the tears that fall from our eyes? If they are, do these sorrows of ours interfere with the perfect bliss in which we love to think they are dwelling? Or do they only look upon us as we look upon the passing sorrow of a little child, regarding its tears only as a few drops upon the petals of a flower, which the first pleasant wind will carry to pass away, leaving them only fresher, brighter than before? Do these that we love when we say good-by to them, as we say for the last time, cease to exist, or have they only begun that which may truly be called life? I never feel so firmly persuaded of immortality as when I stand looking upon the face of one that we call dead, for I am compelled to think of what is here and of what was here only a few moments ago, and to ask, "Whither has it gone?" Only a little while ago these eyes looked love and tenderness; only a little while ago that hand was capable of clasping its feeling of good-fellowship and of tender care; only a little while ago and the still feet that will never walk by the way, were ready to run on errands of mercy and brotherly help—

ONLY A LITTLE WHILE AGO the pulse now still throbbled with emotion, and all the passions of life thrilled through every part of this now cold and silent frame. And yet all that these senses of ours can deal with is still here. The body may weigh as much; it may look the same; it may feel the same. And yet that which made the man, that which made the woman, that which made our friend, that which we loved, that which loved us, is here no longer. Where is it, then? Has it ceased to be? For I one cannot believe it. It has passed beyond the reach of our present senses, but I do not believe that it has ceased to exist. And it is nothing in the way of argument against this faith to tell us that we can see these friends no more; that we can clasp their hands no more; that we can hear their voices no more. For we have learned the lesson of modern knowledge but poorly if we do not by this time understand that the mightiest forces of all the world are these invisible forces—forces which we cannot touch with our hands, forces which we cannot see with our eyes, forces which we cannot hear with our ears. Can you tell me why it is that the needle of the compass always turns toward the pole? Can you explain to me the law of gravitation? Can you unravel for me the faithless mystery of the electric force? The mightiest things of

the universe are intangible, inaudible, invisible things. Is it, then, so surprising a mystery that we should not be able to follow our friends after they have gone out of sight, reach them still by means of our physical senses and know what kind of life they lead? No. The mystery of this world is not confined simply to this great fact of death. Read for me the mystery of any one of the commonest facts of the universe, and I will read for you the mystery of all. As Tennyson so forcibly and beautifully puts it, as he looks at a little flower that he has plucked from the crannied wall:

Flower of the crannied wall,
I pluck you out of the crannies.
I have you here, root and all in my hand,
Little flower, but if I could understand
What you are, root and all,
And all in all,
I should know what God and man is.

THIS MYSTERY OF DEATH, then, is only part of the universal mystery of life, and so far as any thing that modern science can say to the contrary, there is no reason why we should not clasp to our hearts the faith that these which we call dead are close about us. I do not know, friends, that they are. I trust, I hope, I believe. I bring you no revelation; I offer you no claimed demonstration, I only tell you the hopes, the trusts, that no man's knowledge can contradict, that spring out of the love and loveliness of the human heart. There is no reason why we should not believe that our dead, if we will, are living in some beautiful world that occupies substantially the same space with this. There may be a spiritual universe no more than a mile away. Our friends, for aught we know, may walk our streets and enjoy the beauty of our sunsets, our climates, our hills—may live on this same old planet, invisible, intangible and inaudible—yet real as we are. I believe then, friends, that those we have lost are still alive. Nor do I believe that we can be in doubt concerning so large a part of this mystery, because God chooses to draw a veil, and forbids us to look beyond it or lift even a corner that we may see what is behind. If that life is something higher, something different from this—a magnificent advance upon it, and it is this, if it is anything—then in the nature of things we cannot know it until we have grown up into it by our own personal experiences. Let me take to-night my little boy upon my knee, and can I, with all the wisdom or eloquence of which any man might be master of, make him understand what it should be to become a man? Can I tell him what manhood means until he is a man? Is it strange, then, that we must wait until we have grown up into the fullness of the perfect stature of the immortals before we should know

WHAT IMMORTALITY MAY MEAN? and, friends, I do not believe that this other life is something poorer, something less than this. We are accustomed to talk of a shadowy, ghostly, perhaps ghastly, world. We have inherited from the ancients the belief that the dead become shades. You will remember that Homer puts into the mouth of Achilles words, saying that he would rather be a keeper of swine at the bidding of a cruel master here on earth than be the king of all the dead. For they believed that those who died went down into a veritable underground cavern beneath the earth and led there, away from the sight of the green fields, the flowing rivers, the beautiful trees and bright blue sky, a life unreal. But I believe those who have gone from us have taken a step higher—gone into a life more tangible, mightier, broader, deeper, truer than this. If there are any shades, then we are shades, and we press on to overtake the reality of which they have become a part. Such is my hope concerning all those whom we have loved and lost. What then, shall we do, friends? How shall we honor them? They need no service that we can any longer render. We can honor them best by being nobler than they were at their noblest; by imitating their virtues and striving against the faults they possessed, if they were faulty in anything; by completing the work which they left unfinished; by being to it that we serve those that need service; that we help those that stand in need of help; that we lift up those bound down, and bind the broken, and stimulate, strengthen and comfort all those that in any way we can aid. And if to-night we were gifted with a sense of hearing fine enough so that they or any one of them might speak to us, what, think you, would be the dead one's message? Could now the silence of these lips awake into speech once more to-day with their sweet tones of old-time love, what last words, think you, would they say?

The speaker then read the following original poem:

THE DEAD ONE'S MESSAGE.
Could now the silence of these lips
Wake into speech once more to-day
With their sweet tones of old-time love,
What last words, think you, would they say?
"Weep for me tenderly; for I
Were you here lying in my place,
Would press my warm lips on your cheek,
And rain the hot tears on your face."
"For is it not death's sting to know
That, however happy, still apart
Our pathways lead us, while the old,
Strong love still yearns within the heart?"
"And, when this body's laid away,
I'd have you my low earth-bed make
All fresh with grass, and sweet with flowers,
And sacred for the old-time sake."
"But then, sweet friends, look up and on!
Let sunshine all the clouds break through;
And do not, for my sake, forget
What for the living you should do!"
"Let not the shadow of my loss
Darken the path the living tread;
But let the memories of my part
Still cheer and help though I am dead."

"These ears can hear your words no more,
However fondly you may speak.
For my sake then, with words of love,
The living cheer, and help the weak."

"My heart, now still, no longer aches:
But weary thoughts and longer aches
Through dreary nights and longer days;
Help them before their sad hearts break!"

"Your willing hands for me have wrought;
But now I need your help no more,
The service you would render me
Give those who suffer at your door."

"Cherish my memory in your heart!
But let it grow a selfish thing.
Make channels for a thousand streams,
Of which my love shall be the spring."

"So from the grave I still may speak;
Still help the sorrowing world to bless;
Still live, though dead, and swell the tide
Of human love and happiness."

AN ADDRESS

Delivered at the Funeral of N. H. Jorgensen, Chicago, Ill., March 17th, 1885,
By Geo. F. Westover.

[Reported for the Religio-Philosophical Journal.]

The death of this wonderful man has brought us face to face with some of the most mysterious problems of human life. With the blood of nobility in his veins, with the learning of a savant and the mind of a philosopher, addicted to no vice and never guilty of excess, he has died a pauper in the land of his adoption. The richness of his intellect was surpassed by the poverty of his purse. In the last few years of his life, he has had but the rags of charity to clothe his shrinking limbs; but, made holy by the magic of his virtues, they have now blossomed into immortal jewels and garments of perpetual beauty.

In the plan of human society, success wins applause; failure is visited with reproach. In the prevalence of human selfishness, it matters not whether success be the reward of a too unscrupulous disregard of the wants and sorrows of others, or whether the want of success be owing to the fact that the man is of too grand and unselfish a nature to first provide for himself. Prosperity is the index of selfishness. It may be commendable, in the economy of life, for a man to have enough anxiety about his own wants, so that he will provide against penury and suffering; but if he be absolutely generous and totally unselfish, he will doubtless, as did the suffering hero who has gone, become at last a burden upon the charity of those whose greater selfishness enables them to have means with which to succor the distressed. Thus it is that a divine like charity may bring misery, laying the happiness of life a free sacrifice upon the altar of human love. Such was the character, such was the experience, of the remarkable man, to whom we now pay the last of human tributes.

Nicholas H. Jorgensen was born of wealthy parents, members of an old and proud family of the noble aristocracy of Denmark. When a young man, so rapid was his progress in learning, and so great a taste did he manifest for the study of languages and science, that he was sent to the University of Copenhagen, where he graduated with distinguished honors, and was immediately placed in a theological seminary, that he might be fitted for a priest in the Church of his fathers. His inquiring mind was not contented with passively receiving the tenets and dogmas of the Church from the lips of his gowned professors. His thoughts struggled for liberty, and he gratified his taste for research and his thirst for the study of languages. In his eager studies, he read the philosophies of the ancients, the speculations of Roman writers, the religious poetry and traditions of the imaginative Greeks and the modern works of the great philosophers of Germany and France—each in its native language. He mingled with the people. He studied the laws of his country. He saw where the superstitions of his church were a burden to his countrymen. His heart groaned at the selfishness and corruption of the clergy, at the ignorance and oppression of the masses. He severed himself from his seminary. He went out from his church, and denounced its fallacies and its corruptions. He became intensely anxious to devise some way to elevate the working classes—a problem which never afterwards gave him rest. He wrote often upon the purity and the beauty of rural life. He devoted himself and his wealth to help the tillers of the soil. He wrote and published books on different branches of farming; on the chemistry of the soil and of plants. In the meantime, he had begun the study of the English language, that he might become familiar with the advanced thoughts of the great school of writers who have since given us the most learned and marvellous results of their researches in science, and their profound studies in philosophy. While his knowledge of English was still imperfect, he wearied of his fruitless efforts in Denmark, and, taking his fortune in gold, his rich personal trappings, his body servant and his rifle, he came to America.

In New York, he realized the radical difference of the laws from those of his native country, by discovering that his servant, who was bonded to him under the laws of Denmark, became a free man—loosened from the bonds. At first, he rebelled at losing his servant, but immediately saw the justice of the law, and said it was good. From one experiment to another he drifted, always with lessening fortune, until at last he purchased three hundred acres of land in Wisconsin, and at once set to work to use his lands for the benefit of the poor who surrounded him. He laid out gardens and parks, highways and roads intersecting each other, bulidged bridges and houses and hamlets—all

that the poor people might be improved in their tastes by his example, and that he might furnish them with employment and with homes of comfort. The whole neighboring country knew his unbounded generosity. He never refused to buy anything a poor man or woman or child had for sale; and never refused to give to whomsoever asked, until his fortune was wasted, his lands were sold, his velvet and jewels were exhausted, and he found himself destitute. It was too late to receive aid from his native land. His parents had departed life, and his brother, though a distinguished man in the kingdom, had, by a radical life in politics, lost much of his fortune.

Fifteen years ago, Mr. Jorgensen came to Chicago, and then adopted, and ever since considered, it as his home. Here, for many years, and indeed as long as his wasting body could sustain the toil of business, he acted as a clerk and scribe in an office of lawyers. When growing feebleness made it impossible for him longer to do any service, he could but rely on those who knew and loved his many virtues. At last, he is here.

He was truly a wonderful man. As a scholar, he had few superiors. He could read eight languages, and he could read, write, speak, and even correct proof in Danish, German, French and English. He became almost faultless in his knowledge of English; spoke it with remarkable accuracy, and, in manuscript, never made an error in spelling, punctuation or construction of sentences. He was a student of sciences, and yet, in the days of his old age and feebleness, he devised schemes for mechanical powers that were at war with every principle of philosophy.

The load that overburdened the strange and unhappy life of this grand old sufferer was, as his history shows, his too unbounded sympathy for others in distress, his too absolute unselfishness. It was this, which kept him in poverty, made him a victim for the arts of designing acquaintances, and brought him disappointment, grief and sorrow.

None but the rich can oppress; hence he was always on the side of the poor. He despised authority and tyranny; and, as governments are so often tyrannical, he despised almost all the forms of government. Had he lived in an age when human life was of little or no value, when ignorance and superstition governed the chief nations of earth, when to be accused was to be condemned, like the great Nazarene, he would doubtless have been put to death by the officers of law and order, for treason; though he might thereafter also have been canonized by the superstitions, as a saint, or worshiped as an individualized attribute of omnipotence.

He practiced all he preached. He advocated humbleness in dress and the utmost frugality in food, because no rich man, he would say, should wear clothes or eat food that a poor man could not afford to enjoy. Therefore, several years ago, when he had money to give to the needy, his raiment and his food were marvels of simplicity. Later in life, when clothed in rags, he went about this city for months and months with an order in his pocket, given him by a friend, for a suit of clothes to be selected as he pleased, which order he never used, and of which he doubtless died possessed.

In his character was much of the old spirit of the Danish nobility. He was bold and brave, but his heart was sweet and gentle. He was in anger at the sight of a wrong inflicted on the helpless, but in tears whenever he heard of suffering or distress.

He grieved and grew prematurely old over the sorrows of others; he never recounted his own. He lived not for himself. His whitened hairs and bowed form and nerveless grasp left him no power to do great acts of kindness, but his soul was strong in laying out future work he still intended to do for the unfortunate, even to the last moments of his parting life. For himself he had but one thought—his work here and his greater work in the future life.

His faith in the immortality of souls, in a new life, in the blossoming forever and forever of every divine glory of the immortal spirit, was so wonderful and so real, that he was always surrounded by spirits of such heavenly wisdom and such unutterable beauty and sweetness, that we almost cease to marvel at the matchless virtues that were ever budding in his sinless heart, and which we will hope and believe, will ever bloom in the countless ages of a world, where he will be among the true nobility, a king in the mansions of mercy, rich at last beyond conception with all that brings glory and peace and joy.

An Illustrious Trinity.

To the Editor of the Religio-Philosophical Journal:

Boston has been illuminated in a way possible only in Boston, by three stars of the first magnitude in the stellar realm of truth! The illustrious Joseph Cook (the great American assertionist and exponent of infidelity in theology), who saw the spiritual slanting at the residence of Eben Sargent, and in an unguarded moment admitted the fact, but speedily recovered his equilibrium and denied it when the guns of orthodoxy were pointed at him, was the central figure of the illustrious trinity.

Congruently associated with him was the other equally brilliant and fearless assertionist, Mrs. Mary B. G. Eddy, formerly the spiritual medium of Dove street, who now, leading a tribe of unfledged goslings, denounces Spiritualism and animal magnetism as diabolical falsehoods, and pledges her good

lings to keep away from all such sinful products of mortal mind, as she calls it.

As for herself, she is the saint of saints, the philosopher of philosophers, a veritable Buddha, in whom all past wisdom and holiness are combined and perfected by the transcendental Boston affluence, who nevertheless with amazing grace and condescension permits a few disciples for the paltry sum of \$300 each, to receive from her the mystic secret, never known to any ancient or modern philosophers, priests or magicians; never known in Egypt or India, or in the Shemhamphorash—unknown by Mesmer or Blavatsky—the secret that conquers sin, pestilence and death, annihilating all evils.

When this mighty (\$300) secret is imparted which could be as easily given in five minutes as in one month, her order of nobility goes with it, and the recipient becomes an Eddified Christian Scientist. Wisely selected title! to tell us what it is not—since she tramples on all science as delusion, and illustrates the loving meekness of Christianity by accusing a professional rival of murdering her husband by thinking arsenic into his poor body.

If ever methodical insanity reared its head in society, and history shows that it has done so in former times, it is as apparent now in the ambitious raving and pretensions mystification of Mrs. Eddy, as it was in Joanna Southcott, who had as respectable followers as Mrs. Eddy has to-day in Boston. If Joanna could reappear as she was, no doubt Boston could give her a following.

As no one understands or appreciates pretentious hollowness better than Joseph Cook, it was quite natural that when he gave his Monday lecture (March 16th) he should introduce Mrs. Eddy to his audience as an exponent of Christian science, forgetting even to ask if she was sound on the question of eternal hell-fire, and thus give the finishing touch to the charlatanism, of which he is generally accused by the Boston press. His female colleague enlightened the audience by telling them that her Christian science "contradicted the senses"—that it had nothing to do with mind power (although called mind cure)—and that it reinstated God by conquering his opposite, which was done "by the working of the Divine mind, a superior energy, within me." From which we understand that God has found it necessary to incarnate himself in Mrs. Eddy to conquer the devil.

There is no doubt of the "superior energy," such as it is, but its record in the way of conquering the financial content of her patron's pockets is more brilliant than its record in the conquest of disease, which has not yet equalled the performances of spiritual mediums.

The immaculate trinity of the rostrum was completed when the orthodox and sanctified Joseph introduced to his audience that pink of Christian purity and meek, unselfish refinement, St. Anthony Cook, as one of his favorite heroes. The odor of this militant saint may not be acceptable to the nostrils of refined society, but is doubtless quite agreeable to Joseph Cook.

Never was there a better illustration of spiritual affinity than was shown in the mutual admiration which brought together three such beings as Joseph Cook, Mary Eddy and Anthony Cook—"e pluribus unum"—one in their egotism—one in their fearlessness of assertion—one in their predatory instincts—one in their disregard of science and philosophy—one in their championship of all that is effete and offensive—one in their hostility to spiritual truth—one in their hostility to the progress of science—and one in their power to degrade Christianity by presenting themselves as its foremost exemplars.

Boston has a society devoted to Heredity, and it must have occurred to its members that if the omniscient Joseph and the divine Mary were to be brought still nearer together in the bonds of that love which they profess, this world would be unworthy even to know the superhuman consequences of so divine a family.

But as this conjunction has not yet occurred, Spiritualism may possibly live a few years longer. VIDEITE.

Boston, March 21st.

Henry Slade's Condition.

To the Editor of the Religio-Philosophical Journal:

I have just come up from Staten Island where I have been during the last two weeks with Dr. Slade, at the house of Dr. S. R. Elliott, who kindly invited us to his quiet cottage near Sailors Snug Harbor. I am glad to inform you that Dr. Slade has so far recovered that we intend to return to the city next Monday, when the Doctor will resume his sittings. Since his attack over a month ago, he has required constant attention, consequently I have been unable to write, or at least to say anything definite, so strangely has he been handled. During all this time his guides have given directions in regard to the treatment, which I have followed with good result. When unable to speak through his lips, communications would be given by raps, or some signal agreed upon, when certain remedies were required. It was not paralytic, but continued nervous prostration, intensified by constant approaches to apoplectic conditions. We gave up these raps, but have taken them again, so there will be no change in address. Truly yours,

J. SARGENT.

No. 11 East 13 St., New York, Mar. 19, 1885.

VISIONS.

Extraordinary Dreams that Proved to be More than Dreams.

Forewarnings of Danger—Sleep Thought Analyzed—Scriptural Dreams.

[The New York Graphic.]
I know of several persons who have reached a great age who have always followed the habit of eating heartily before retiring. One special case is a near relative, now over 80, who has always not only eaten a hearty supper at 9 o'clock but, through all his life, has taken with his supper his pint of ale. I hope, in stating these facts, I am not giving bad advice, but I must be understood as giving the custom of a lifetime, not advising a newcomer to begin the practice.

A correspondent writes to me from Boston and recalls a singular case of a forewarning by a dream which occurred there in 1847, and of which we have some memory as having caused great excitement at the time. A drover, by the name of McKicken came to that city in the month of October in that year and went to the Eagle Hotel, a place much frequented by stockmen. His business was to purchase horses, and he had \$3,000 in a buckskin belt about his body. During the evening he was very much annoyed at being watched about the bar-room by a bad-looking, tiger-eyed man, whom he found on inquiring to be named McCurdy. That night, when he was shown to his room, No. 21, he was still troubled by McCurdy's face, and he found there was no way to fasten his door. However, he dragged heavy furniture against it, and went to bed, without taking off his clothes, and laid down with his open knife in his hand. Three times he awoke from sleep with the same dream, which was that he was being stabbed to death by McCurdy. The next night, though he said nothing about leaving, he went to another hotel, and late that night his room, No. 21, was given to Charles H. Jenkins, a planter, from Georgia. The next day McKicken read, in the afternoon papers that a murder had been committed at the Eagle Hotel, and went there immediately, where he found that this Jenkins had been stabbed to death in 21, and a huge butcher-knife left sticking in his body. He told his story and his dreams, and McCurdy was arrested on Long Island. He was brought into the presence of McKicken and dropped to the floor in a fit, thinking him a ghost. When he recovered he confessed all. McCurdy was hanged on the 3rd of May, 1848.

THE PHILOSOPHY OF DREAMS.

As an experiment—if a strong light is held before a sleeper's eyes they are almost sure to awake, but it is almost certain that in that moment of time they will have some dream that will apply to the act such, for instance, as being enveloped in flames, or the burning of the house, or some calamity by fire.

Especially is the ear active in sleep, and a loud noise, though it may awaken, will in the moment that elapsed perhaps cause a vivid and lengthened dream, consuming what may seem hours or even days. A lady residing in Philadelphia just before the battle of Gettysburg, when Pennsylvania was invaded by the Confederates, dreamed that they had entered her own city, with terrible cannonading and crashing, captured her own house, and were putting her to death by the bayonet. They had stabbed her three times, and were firing a revolver at her, while she was screaming and struggling violently and woke up. Her husband had just arisen, and had that instant accidentally dropped a shovel on the stove, at which she had quietly awakened, without either screaming or struggling.

Extremes of heat and cold will produce dreams. I know of a case where a friend, by kicking off the covers, and getting his feet cold, went through a long dream about crossing the Hudson and being frozen in the ice. Dr. Gregory, the great English scientist, dreamed of walking up the crater of Mount Etna, with the burning earth under his feet, a sensation that arose from the fact of placing a bottle of hot water to them before retiring. He also relates a dream caused by his having a toothache, where the dentist, after tugging away for some time, at last pulls out the wrong tooth.

A MURDER REVEALED.

And now we have a remarkable story connected with the late murder of R. M. Stribling, by J. E. Gladden, at Markham, Fauquier county, Va. Mr. Stribling was a descendant of Chief Justice Marshall, and was well known, not only in his county, but through all Virginia. On the night of Friday, December 25th, Dr. Walter Bruce, now a resident of Micoapoy, Fla., awoke from sleep feeling that there was some mysterious presence in the room. The doctor is no believer in "isms," but he got up and lit a lamp; but presently, getting over his disturbance, he went to bed and to sleep, in which he dreamed that his brother-in-law was engaged in a deadly conflict, and in which he had his throat cut in a horrible manner. He was removed to a store near by the scene, where he soon died. The doctor, though not a Spiritualist, determined to call on a medium in town, to whom he told the story, and who, going into a trance, told him that some terrible calamity had happened young Stribling. The next mail from Virginia announced the death of his brother-in-law in the exact manner of his dream. A sister of the murdered man, while this was occurring, was visiting some relatives in Kentucky, at the exact time was experiencing an exactly similar dream, which had a great effect on her. She had just finished relating it at the breakfast table when a telegram was handed her announcing its fulfillment precisely.

SCRIPTURAL DREAMS.

While the sacred Scripture in several places tells us of dreams, no attempt is made to explain the philosophy of them. It is related of Joseph that he realized the dreams of his boyhood, and became ruler over all Egypt, but the fact only is related, and no theory to account for it. We are told that under the warning and inspiration of Jacob's dream the life of the infant Christ was saved. Job says, "In a dream, in a vision of the night, deep sleep fell upon me in slumberings upon the bed, and then God opened the ears of man that he may withdraw man from his purpose and hide pride from man."

We have the story gravely told in history that Frederick II., King of Prussia, on the night of August 16, 1767, dreamed that a star fell from heaven and so lighted up all the earth that he could not see to make his way through the dazzling effulgency. The dream was thought of sufficient importance by astrologers in that day to make a record of, and it was afterward found that Napoleon, who gave Prussia so much trouble, was born at that very hour a thousand miles away.

DREAMED HIS HAIR GRAY.

Mr. Charles H. Montell, of San Francisco, writes to me of a most singular circumstance, the like of which, I think, I have no other instance. He says: "Up to the night of September 4, 1884, I never had a gray hair in my head. On that night I dreamed that I

was walking on the English Neighborhood Bridge, not far from which I lived when a boy. This bridge is one of the old-fashioned trestle kind, and is within ten miles of New York. It is really not more than twenty feet above the creek, according to my memory, but in my dream it looked a thousand feet down to the water. I was in about the center of it when I heard what I knew to be the express train coming. There was no hope for me but to let myself down and hold on to the ties, letting the train pass over my head, but the train seemed to take an age to come. My hold weakened and my brain grew dizzy. I tried to climb back, but could not. I knew it was only a question of a few moments when I should be obliged to let go, and just then the train thundered on the bridge. The last that I remembered was when it was over my head, and I let go and lost consciousness, as I went down—down—down—and woke up gasping for breath and obliged to get out of bed to keep myself from smothering. In the morning, after sitting up the rest of the night, when I stood before the glass I found that my hair was gray, having turned from an absolute brown—I am only thirty—not a mere sprinkling of gray, but a positive gray, and has remained so ever since." It is the first instance in which I have ever known a dream to carry sufficient terror with it to affect the hair, though cases of its doing so in real life are well known. Byron says in "The Prisoner of Chillon":

"His hair is blanched, but not with years,
Nor grew it white in a single night.
As men's have done from sudden fears."

There is no class of individuals who are more prone to pay attention to, and talk of, dreams than gamblers. They want to dream and interpret according to certain rules. Especially so were those of the old time, who circulated through the West, or lived on the Mississippi. They believed in no gods but diamonds, and would not wear any other, especially an opal. If they dreamed of diamonds they played heavy that day, but if of an opal no inducement could get them to make a venture. If a gambler dreams of a dead friend, the following evening no matter how lucky he may be going on, he will rise from his game exactly at midnight, walk about a little, take a little light lunch, perhaps a drink, and not sit down again for a quarter of an hour at least. This is an invariable thing whether they will admit it or not.

A REMARKABLE CASE.

A Mr. Herbert Marsh, of 336 Second Avenue, New York, tells us a strange story of a dream which we believe, and yet if it was a means of conveying certain information to him I cannot see why such means were taken. On the 10th of August of last year he dreamed that with difficulty he was pushing his way through dense crowds, when a man whose face he had never seen before came up to him and said: "I wish you would call at my house, I have some information for you that you will be glad to have," and then the man vanished in the crowd. When Mr. Marsh awoke he had a most vivid recollection of the man's face and dress, but he could not define what the crowd was or any thing in connection with him, nor was it a face he had ever before seen. On the 23rd of August he was going to Coney Island, and the crowd upon the boat was very great. He had forgotten all about his dream, but as he was pushing through it the man unmistakably of this dream came beside him. Mr. Marsh was startled, and kept sight of him until they got out of the crowd when Mr. Marsh spoke to him and related his dream. The gentleman laughed, said it was strange, but he could not see any bearing it could have upon him; as he was an entire stranger in New York, being a native of Manchester, England, and had just arrived from Lima, South America, where he had resided for years. The encounter, however, led to conversation, when the stranger said:

"My name is George Carhart. Will you give me yours?"
Mr. Marsh did so, and Mr. Carhart exclaimed: "Good God! can it be possible that you are the brother of William Vogler Marsh, whom I have been looking for?"

An explanation was brought about. Mr. Marsh had a younger brother of that name, whom he had lost all trace of for ten years, and this brother had wandered to Lima and there became the intimate friend of Mr. Carhart. William had died on the previous January, leaving a small property, and Carhart, expecting every day to go home by way of New York, had promised to find his brother Herbert, and give him the necessary information to take possession of what he had left. Mr. Marsh has just returned from Lima, Mr. Carhart having put him in possession of his brother's will, after recovering there about \$30,000.

Notes from Boston.

To the Editor of the Religio-Philosophical Journal:

Intense interest has existed among the spiritualistic, magnetic, clairvoyant and other healers, and in fact the whole community during the past week, owing to the attempt of a few members of the Massachusetts Medical Society seeking to have passed a severe restrictive law upon the practice of medicine and healing. The hearings before the committee of the legislature have been exhaustive and crowded. The Homeopathic and Eclectic have joined hands with the "Independent" and other practitioners to fight the movement, and although the chairman of the committee is a member of the Massachusetts Medical Society, and the whole committee, in fact, seemingly in sympathy therewith, yet such was the course of the petitioners, and so solid the front of the remonstrants, that the committee will, doubtless, report inexpedient to legislate.

The several spiritualistic societies are holding regular and well attended meetings, and in passing around through them, during my stay here, I find most of them on the alert to forward the cause in the way which seems best to them. Absent from the city so many years, I am surprised at the growth of the cause, and the public sympathy which attends it, as evidenced by the increased attention given to gatherings by the secular press. Geo. Chalmers closes his course of lectures before the "Society of the Perfect Way," April 1st, instead of May, as intended. This is the result of a want of pecuniary encouragement.

The Horticultural Society have held five meetings throughout the winter. Mrs. Lillie has given the society a decided impetus by her efforts. At present Mrs. Colby lectures for them.

The Children's Progressive Lyceum held in Paine Hall every Sunday, is growing rapidly and doing much good. I have attended several of its gatherings and found the large hall crowded. Its officers are wide awake and progressive. I am deeply indebted to its attentive secretary, Mr. Francis B. Woodbury, for many courtesies in the line of interest. He has been unflinching in efforts to render me assistance in investigations.

Mrs. Dyar delivered an excellent lecture before the Working Union of Progressive Spiritualists last Sunday. The Union is flourishing, as is also the Spiritualistic Phenomena Association.

Lake Pleasant habitues will be pleased to learn that Mr. and Mrs. M. V. Lincoln, who made the Lake headquarters so agreeable, are located pleasantly on Beacon Street. Mr. Lincoln's health is fair. He entertained the Ladies Aid Meeting last Friday night, with some excellent psychometric readings. Mrs. Lincoln has just returned from a trip to Washington.

The "Fact" Convention was held in Paine Hall last week. It was notable from the pleasant greetings of many Spiritualists from a distance who availed themselves of pleasant weather and reduced fares to visit the city, and a great many of whom visited the new temple, built by the generosity of Mr. M. S. Ayer, which, by the way, is receiving the finishing touches and will soon be ready for the furnishing which it is expected will be provided by the different societies.

The Ladies Aid parlors are crowded every Friday evening to listen to the excellent entertainment provided. They find abundant means to dispense aid this severe winter and are heartily aided in their efforts by many not connected by spiritualistic sympathy.

Boston, March 9th, 1885.

Liberalism in Boston.

To the Editor of the Religio-Philosophical Journal:

Boston has the reputation of being the most liberal city in the U. S., and one taking a survey of the field of religious thought will conclude that the reputation is deserved. It is significant that Boston is also the best educated and most cultured city of this country. In surveying the various phases of liberalism represented in Boston, we find that Unitarianism here is not so radical in its thought as the Unitarianism of the West. This may be due to the fact that other phases of liberalism are so numerous and so prosperous, that Unitarianism, which seems to be more a means than an end, retains its hold upon the elements more nearly akin to orthodoxy, while its members as they advance in liberality, pass out into the other schools of thought, instead of remaining and liberalizing Unitarianism. The Unitarian Church does not represent an ultimate phase of thought, but seems to be a schoolmaster to lead men to liberalism. For this reason, it will not be as strong where extreme liberalism is prosperous, as where there is more of the conservative element. Unitarianism appears to be losing ground in Boston; but its adherents claim that the loss is only apparent. The tide of population is setting strongly in the direction of the Back Bay district, and, of course, the churches in the abandoned portions of the city suffer.

It is claimed that the churches moving to the Back Bay district and those springing up in the suburbs more than compensate for the apparent loss of ground elsewhere. The Hollis St. Church has moved to the Back Bay, and is in charge of a popular pastor, with good prospects.

The Arlington St. Church was for a time in a rather critical condition, but under the labors of Brooke Herford it has regained its vitality. James Freeman Clarke has a prosperous society. The Church of Edward Everett Hale is in a fair condition, though needing the infusion of a little young blood into the pulpit, to give it the highest vitality. Minot J. Savage has a full congregation, and seems to be gaining strength yearly. Rufus Ellis of the First Church, H. W. Foote of King's Chapel, and Brooke Herford of the Arlington St. Church, represent the most conservative element of Boston Unitarianism, while Minot Savage is in the van of the liberals. The most liberal of the Unitarians, however, retain traces of the old theology. They seem to be reaching out for the new with one hand yet keeping a firm hold upon the old with the other. They have discarded the most obnoxious features of orthodoxy, but the forms which they retain savor of the past. That which is suggested by their forms is inconsistent with what is uttered in their sermons. They do not believe that God can be influenced by petitions, yet they offer up what they call a prayer. This is mere form, and their manner shows it. They deliver excellent prayers, as far as rhetoric is concerned, and one often feels like applauding; but their spiritual potency is about the same as that of an apostrophe to the law of gravitation. They lack earnestness. The speaker knows his prayer will not be answered, and he doubts whether it is heard even outside the walls of his church. Much Unitarianism is an attempt to put new wine into old bottles and the bottles already begin to leak.

One cannot jump half way down a precipice. Unitarians have jumped off the orthodox precipice, but many want to stop before they get to the bottom. Nothing would frighten some Unitarian ministers of this city so much as a plain, blunt statement of their belief and its logical consequences; laying aside all euphony, and showing that they practically hold the Bible in no higher estimation than other books, Jesus in no higher authority than other good men, and that they really repudiate all supernatural authority, and accept the reason of man as the highest criterion of truth and duty. But notwithstanding the lingering traces of orthodoxy, it is evident that the general movement of New England Unitarianism is forward, and the time will, no doubt, soon come when we shall hear Christianity spoken of as a divine religion, the Christian Scriptures as a Bible, and Jesus as one of the best moral teachers; when the anthropomorphism of the creative power will not be assumed by directing to it any personal petitions; when the noblest prayer will be the highest aspiration of the soul, expressed not through the giotis, but through deeds of loving kindness to our fellow men; when religion will mean right living instead of right dying; when its object will be not to please or propitiate a hypothetical being in the skies, but to aid humanity in its growth from imperfection to a condition of harmony with the universe; when we shall no longer make a man of God, but make Gods of men, realizing not the humanity of the Divine Being, but the Divinity of every human being. When this time comes, Unitarianism will have attained the result implied in its premises; but anything short of this is a failure to carry out its own propositions to their logical conclusion.

In a succeeding article the writer will review the condition and outlook of Spiritualism and other forms of liberalism in Boston.

GRAPHO.

Mrs. Daniel Eply, of Logan County, Ky., is said to sleep two and three days, and nights without waking, after which she remains awake for a like period. She is 80 years of age and bed-ridden.

Talmage wants Ingersoll arrested for blasphemy. Ingersoll might retaliate by having Talmage arrested for bringing contempt upon the Christian religion.

For the Religio-Philosophical Journal.

Spiritual Experiences.

BY R. B. ANDERSON.

Many times when upon the point of sending some very recent experiences in spirit phenomena to the JOURNAL, I have refrained, thinking them too much like the repetition of some "old-told tale." I send them at last believing that they possess peculiarities.

Early in the summer of 1882, the writer and his wife commenced a series of seances through table-tipping. To the writer this was an old story, but it was our intention to carry it out on a more systematic plan. We had lost faith in the mental phenomena, for the reason that too much of the mentality of the medium seemed to be interwoven with them.

In a very few days we had communion with such august personages as the devil, Jesus Christ, George Washington and Gen. Jackson; nor did we lack our quota of ancient spirits. But we had expected these sage visitants, and were not at all discouraged. We would simply say a kind word to each, and then ask him to retire. We had all kinds of silly names spelled out, and often they gave us repulsive words as names.

Several weeks passed in this way, and we were becoming discouraged. We knew that we were entertaining none but pure thoughts, disciplining our minds for the seances, but they were utterly unreliable. Sometimes a friend who belonged to the "fraud advocates," would call in and with great sentiment tell us that we ought to trust "our dear friends when they came!"

At last there came an evening when our little stand was jerked from us, as by the hand of a giant. When we regained it, it began to rock violently and kept this up for some minutes. We had not had such power manifested before. We were then informed that two powerful physical controls had come to protect us from fraud. Regular hours were now appointed for sitting—they gave us passwords and abridged our method of communicating. At length came the long, cold nights of the winter of '82 and '83. But, oh! how we looked forward to the seance time, which now was three times a week. In the winter a neighbor joined us; and I regret to say that, at last, our anxiety overcame our discretion. They often warned us "not to sit except by appointment with our controls." We knew this to be right, but the temptation was great. By the shortening of the alphabet and many signs for words we could move rapidly; but a fraud would come who could not give the pass, and he would not yield the control. The neighbor's wife was a clairvoyant, and I think she was remarkably sensitive. Under control she would describe spirits recognized by some of us, while another member could also see them some of the time. One night when we had unwisely sat out of time, we observed that in answer to every thing, there came simply one stamp of the table. At last our lady clairvoyant complained of an extremely unpleasant influence. She walked about the room and soon sat down, when her head fell heavily against the chair back and she seemed to be in a troubled sleep. On recovering she told us that she had passed through nameless horrors! Some fiend-like beings with red, fiery eyes, and dark animal faces, had seemed to seize her. She struggled with them, when our well known control approached and freed her from them. He then again in the most earnest language told her to inform us that if we continued to hold these irregular circles we would be broken up; but while we improved after this, still temptation was too great. In the middle of the winter, therefore, our neighbor ceased trying to hold circles at his home, and we were nearly closed. During this time, when our friends could come they would tell us that those beings who were annoying us, were called "demons" on the other side. They said that their faces were somewhat similar to those of the native African, though more of the evil appearance was manifested in them, their eyes being red and malicious in appearance; that they could not talk; that they came from a love of evil; that they could not say whether they had ever lived on earth; they were a mystery to the Spirit-world. These beings were seen by three clairvoyants who drew and compared pictures of them with striking similarity.

At length a lady medium from abroad came and held a session with us, and seemed completely to exorcise our "demons." But months past away even after this, and our control was our only communicant. He said to us when expressing our impatience, "Let well enough alone." We are now instructed by him to test him when he comes by a method so difficult and complicated, that no spirit can counterfeit it.

We now sit for spirit communion, Sunday evening at precisely 7:30, and nothing can tempt us to change our order in the least. The correctness of our communication is now established in our minds beyond a doubt. We have sometimes been told correctly of doings in other States which concerned us. We almost know now beyond a doubt that at half past seven every Sunday evening, a band of loving friends form a circle about us, throw out barriers to protect us, and then we open communion with them. They give us the closing signal at the proper time. When change is made from one to another, our control gives us the name of him who is coming. Thus have we, wife and I, a little heaven of our own; an open avenue from earth to heaven.

They ask us to submit to them only as to time and method of our sessions. As to what they teach, they say, "Reason upon it, and retain your individuality." In conclusion, let me say that we have become perfectly resigned to hold our circles just when directed. All desire to hold them oftener has vanished. No earthly gift could buy our little weekly joy.

Concordia, Kansas.

Telepathy—Professional Ignorance.

To the Editor of the Religio-Philosophical Journal:

In your issue of the 7th is an article on Telepathy copied from the *Detroit Free Press*, in which "facts from living witnesses, well known, who stand far above the dogmas of superstition, and whose education gives them the right to instruct others from their experience," are given. Dr. T. A. McGraw of this city is one of these witnesses, spoken of as "one of the most distinguished anæsthetic-physicians of Michigan," and his fact is of a young lady who, on her sick bed, could hear every whisper in the house, and who saw her uncle and aunt get off the cars, who were not expected, but soon reached the house. The learned doctor calls this "an unnatural exaltation of nervous sensibility and clairvoyant power," and does not believe that such phenomena can occur in perfectly healthy persons. Such phenomena have occurred with persons healthy enough in body and mind to pursue successfully the full labors of life, and not to dream of needing medical help—perfectly healthy persons if

there are any such in this city and elsewhere. Mr. Cartwright, for instance, an old resident here, a magnetic and clairvoyant physician with a good practice among our best people, has like experiences. How slow this "distinguished surgeon physician" is to find out what is going on! He must learn before he can instruct, unless he prefers to play the poor part of "a blind leader of the blind."

In the same article the "mother's foreknowledge" of Mrs. Eliza Leggett of this city is narrated, and we are carefully told it is "not the vague manifestations of the Spiritualists." Years ago Mrs. Leggett told me this story, more fully than it is given in this narration, and I was led by her to believe that she felt that her beloved son Percy had closed his life on earth, just as a Spiritualist would feel—not a "vague" sense, but a deep assurance.

It is not worth while to hold up learned doctors as fit teachers of matters they know little about, and of which they have no clear conception. It is well to give mind-reading due credit, but it is not wise or well to make Spiritualism all vague and meaningless. A few years ago even mind-reading did not get any respectful recognition, where it is now recognized and used as a club to smite down Spiritualism. We can work and wait, for in due time, the club will be used as a staff to help on in the path where these halting wayfarers will be gladly seeking the beautiful and natural facts of spirit-presence.

Detroit, Mich.

G. B. STEBBINS.

For the Religio-Philosophical Journal.

The Python Steadily Closing its Coils to Crush Out Spiritualism.

BY D. P. KATNER, M. D.

The inquisitors are preparing new instruments wherewith to torture and destroy those whom, Giteau like, they have decided to "remove," devising new schemes whereby to gain a supremacy over the courts of law and control in the hands of a bigoted class powers too dangerous to be wielded without limit even by a State.

The legislative act creating the "Board of Health" placed in the hands of a class—the medical—extra-judicial powers, which in an adjoining State an unbought judge has decided to be unconstitutional, but in this State it is still vested with those powers which, according to the letter of the law as it stands engrossed, the courts cannot question or annul.

But these extraordinary powers are not enough to satisfy the demands of this aggressive class. They cannot invade sufficiently the sanctity of home or the private rights of citizens by their damning code, without adding another clause, which will enable them to wind another coil of the Python around the victim they are determined to destroy, and with the particular object of their hate also to effectually silence all who dare oppose them.

The proposed bill drawn by the State Medical Society, to have enacted as a law, the appointment of two physicians in each county to act as a "Commission of Lunacy" and to determine the sanity of any person in said county, is simply to wind the last coil of the Python around their already mangled victim, to crush out the last remnant of manhood or womanhood from those they would destroy by blazoning to the world they were insane. Will the people of the State of Illinois submit to such an outrage of the "bill of rights"? Will they permit legislation for so foul a purpose to become a law?

If such a law is permitted to stain the pages of our statute books, who can tell where the blow will strike next, or where to look for safety?

We must be up and doing before the evil is upon us. Immediate protests must be drawn and signatures obtained and forwarded to our legislators to prevent the consummation of this monstrous iniquity. Not a day, not an hour should be lost. Doctor-craft and priest-craft are now combining to roll us backward 4,000 years, where they can again, without question, control mankind. Our own safety and the safety of our families and friends depends on successfully defeating this deepest laid scheme of the plotting villains. It is simply life, with the enjoyment of inherent rights, or worse than death—the Bastille of the bigots. There is no half-way in this matter; it is either liberty and the pursuit of happiness untrammelled, or imprisonment at the mercy of merciless bigots for daring to question the correctness of their false systems, and to exercise the heaven-born rights of freemen.

Some may think I am an alarmist, but those who have been constant readers of the RELIGIO-PHILOSOPHICAL JOURNAL for the past fifteen years and remember my contributions to its columns, will see that a prophetic eye has seen these constantly encircling coils of this great Python gradually winding around and tightening its folds to crush out Spiritualism. It is now about to strike the heart, and its power must be broken, and broken at once. Its arrogant demands must be met and repulsed, its further encroachments must be prevented and the slimy reptile of primordial ignorance and medieval barbarism must be taught that it will not be permitted to invade any farther the domain of private rights.

Just now, when the English people are finding out that the Hospitals for the Insane are used as prisons for personal or private purposes, can it be possible for the people of this or any other State to sanction the enactment of a law so utterly opposed to all the principles of republican civilization?

Let the petitions be drawn and circulated without delay.

St. Charles, Ill.

With the thermometer 58 degrees below zero, writes a correspondent from Manitoba, the air is so wonderfully clear and dry that it does not seem half so cold as it really is, but the effects are reliable proofs of the temperature. It is a very common sight to see people partly frozen, but unless they see themselves in a glass or are told of the fact they are not aware of being frozen. Occasionally the part frozen will snap off. One kitten and ponies' ears often break off. Mustard two feet above the stove will freeze. Water poured from a boiler into a pail and taken at once to the stable will frequently be coated with ice, which must be broken before the cattle can drink.

Three hundred wooden images of saints, stolen from churches by Mexicans, were among the fuel purchases reported recently by a Mexican railway manager. He bought them for 50 cents apiece.

Horsford's Acid Phosphate.

A VALUABLE REMEDY FOR GRAVEL.
Dr. T. H. NEWLAND, JR., St. Louis, Mo., says: "I have used it in diseases of the urinary organs, such as gravel, and particularly spermatorrhea, with very good results, and think it a very valuable remedy in those diseases."

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CHICAGO, ILL., Saturday, March 28, 1885.

Ancient and Modern Spiritualism and Psychical Research.

Before us lies an English work: "The Occult Sciences, Sketches of Traditions and Superstitions of Past Times, and the Marvels of the Present Day," which contains the joint researches of Messrs. Smedley, Taylor and Thompson, clergymen and LL.D.'s of eminence, and of Elihu Rich as editor. This erudite volume is written in good spirit and with broad views and, without any such intent, shows clearly the difference between the old and the new method of studying the occult phenomena and the long prevalent beliefs of which it treats, such as fairies, elves, oracles, witchcraft, necromancy, mesmerism, dreams, visions and apparitions.

In old times all these were believed in, but there was a weird glamour thrown around them all. They were not in the order of nature, but supernatural and miraculous, mysteries to be feared and only to be sought for in dire need and by fearful incantations and frightful magic spells.

The modes of investigating mesmerism were the first which might be called scientific, in the modern sense. Unfortunately Mesmer himself assumed something of the mysterious manner of the old soothsayers, but the scholarly investigators of his claims, although evidently prejudiced against them, sought to learn whether or not they could be real and in accord with natural laws. Before that time, although occasionally a thoughtful philosopher might have more rational views, the prevalent feeling, among high and low alike, was that all occult or psychic phenomena were only revealed by lurid gleams of such light as it was dire peril for mortals to see, and only possible as miraculous and supernatural marvels.

Of apparitions the book before us has a chapter from which is the following:

Whoever applies himself to this subject must feel that the time has gone by when the affection of treating it in a half-serious, half-burlesque manner will satisfy the inquiring mind. The appearance of "ghosts," as apparitions of departed souls are generally called, have been credited to all ages and nations. These mysterious visitations have kept alive in the minds of the community a fervid faith in the reality of life after death. It is true that the credulous have often been imposed upon, both by interested partisans of certain religious systems, and by their own ignorance, but no amount of error mingled with the truth can debase the latter. Out of a certain number of alleged facts, if only one be found genuine, it is sufficient to justify the popular faith. As the historian of magic observes, after affirming that a spiritual communion exists between man and man, and, therefore, also between man and superior (spiritual) beings, "all the prophecies of command (these explanations will certainly strive in vain, and will never succeed in the attempt to entirely eradicate the premonitions, sensations and convictions of firmly believed faith or superstition, or both, or but so security all causes and cloisters, that ghosts and apparitions shall not still, as before, take up their abode there." Light on these subjects, as on all others, depends on the impartial allocation of known facts.

Here is a statement of the appearance of apparitions: "in all ages and countries," which materialistic skeptics would do well to heed, and a frank acknowledgment of the good which has been wrought, in "keeping alive a fervid faith in a life after death." The "ghost" of olden time came as a supernatural visitant from some awful realm; its presence a dreadful miracle, but the spirit-friend to day, let him come as a visible apparition or manifest himself as he may, comes naturally, not by any miracle but in accord and obedience to spiritual law.

Spiritualism banishes all ghosts, hobgoblins, sorceries and superstition, and gives us the real presence of people from the life beyond, as natural and pleasant as our intercourse with each other here—far more pleasant, indeed, because a rare and golden privilege which we can hardly expect to earn daily. The range of thought and investigation which it opens will also bring mesmerism, magnetic healing, clairvoyance, psychometry or mind-reading, trance, and all psychic phenomena into the realm of man's interior faculties and powers, helped sometimes by unseen intelligences, and they will cease to be regarded as diseased or abnormal. We would emphasize this great fact in the

minds of all thinking men and women.—Spiritualism would bury in the dead past all miracles, superstition and weird magic, and all ghosts and goblins, and open the grand study of man, here and hereafter, as a spiritual and immortal being of wonderful and far-reaching powers and infinite relations.

Sectarian bigots charge us with credulous and impious superstition; certain scientists, wise in their own conceit, but ignorant and impudent in their treatment of our methods and spirit, remind us to the pitying contempt of what they call "modern thought," as dabblers in some poor survivals of savage ignorance. We repudiate these false charges. A bigot is a bigot, let him wear either the robe of the priest or the cap and gown of the scholar, or make creed or crucible his finality.

While repudiating these false accusations, which are sure, in due time, to react with crushing force on those who make them, we again emphasize the great fact that the higher aspects of modern Spiritualism are marking clear and deep, as never before, the line between superstition and miracle and the natural study of spirit-phenomena and of all psychic facts and laws. Shakespeare gave the dreadful fear of ghosts in his day, when he made Hamlet exclaim at sight of his father's apparition:

"Angels and ministers of grace defend us!"
and when in that same great play it is said:
"It is the very witching hour of night
When churchyards yawn and hell itself breathes out
Contagion to the world!"

In place of this superstitious dread Edwin Arnold gives us the spiritual peace, the sweet and sacred feeling of the lover and husband who would be alone with the lifeless body of his wife that she might come to him in spirit. This is "modern thought" in its highest aspect, and this thought is to conquer and live and last.

"The Occult Sciences," etc., has many interesting narrations of incidents in the past which are like modern experiences, but which are now better understood, and so more useful than these. It tells of magnetism as daily practiced in old Egyptian temples, and a single extract from Baxter's "Certainty of the World of Spirits," must suffice. From its records of old-time experience of that kind, Baxter says:
A gentleman, formerly seemingly pious, of late hath fallen into the sin of drunkenness, and when he hath slept himself sober something knocks on his bed's head, as if one knocked on a walnut; when they move the bed it follows him, besides loud noises elsewhere that all hear. It seems to me to think what kind of spirit this is, that hath such a care for this good man's soul (which makes me hope he may recover). Is it the soul of some dead friend that yet retaineth love for him? Is it his guardian angel? Do good spirits dwell so near us? God keepeth yet such things from us in the dark.

Light gleams through "the dark" to-day, and hidden things are being revealed. Let intuition and reason and conscience have free and healthful scope, and the light will grow more pure and clear.

Significance and Use of Spirit Phenomena.

How much a fact is worth depends on the use we make of it in our thought and life. It may be worthless or of great value. Millions of heedless clowns, and hundreds of titled nobles and princes as thoughtless, had seen apples fall, and their minds never took note of anything beyond the bare and common fact. Newton saw an apple fall, and questioned the fact, asked why it fell, and his thoughts ranged far and wide, caught the relations of that apple to the earth and sky, studied the great problems thus opened before him, and so discovered the law of gravitation. The use to which he applied his fact, made the difference between the clown and the great philosopher. For centuries sleepers had dozed by warm fire sides at night after a wearisome day's work, and watched the lid of the boiling tea kettle as the pent-up steam shook and lifted it. Women, as dull as their husbands, had seen the same thing oftener and had answered, if ever asked why it was, "Boiling water always does so." But Watt saw the lid of the tea-kettle lifted, asked what it meant, ranged out into a wide dynamic study, caught and harnessed the steam and gave us the great wonder-worker of our day, the steam engine.

As in natural philosophy and mechanism, so it is in natural scenery. A dull man goes out in the forest in the morning and sees trees and sky without thought; in the poetic mind, that sight glows with beauty and stirs the soul to high rapture. How full of meaning is this great world to the thinker! Dull and profitless is it to all who do not think, or whose narrow thought is shallow or vulgar.

What are spiritual phenomena worth? Nothing or much, as we use them. To the thoughtless wonder-seeker they are like a new top or rattle, or a more marvellous jumping Jack to a child; to the spiritual thinker they open on the one hand the great questions of physiological psychology, and on the other the profound questions of transcendental theology; they link the two worlds together in the bonds of a sweet and sacred fellowship, which is also scientific, and so banish all hobgoblins, all ghosts, all superstitions, and all senseless religious fanaticisms from the world.

Useful, beautiful, of greatest value are the facts of spirit-presence and power—"phenomenal Spiritualism" as they are often called. Is the lifting of a table trivial, if it lift some soul out of dark shadows up into heavenly light? Is the despised rap too paltry for spirits, if it feed the hunger of the heart by opening our souls to a sense of the real presence of the dear departed? Is the proof positive of man's continuous personal existence, and of his power to return to us of small moment?

Noble and great are these phenomena, if nobly used. Let them never be sought as mere wonders, never witnessed without respectful attention and deep reflection. Let their high significance fill the soul, and tell

us of man's infinite relations, of the life within us, and of that continued and enlarged existence beyond the passover which we call death. So will they help us to an inspiring and practical Philosophy of Life, for our daily help and guidance.

The Conversation of a Bishop to Spiritualism.

Bishop Don José Marius Gonzales Elisando, on Sunday, November 16th, gave a remarkable sermon in the Protestant Cathedral in the City of Mexico. It was published in the *La Revue Spirituelle* of February 15th. He is an enthusiastic believer in Spiritualism, and sees in it the salvation of the world. To him it is the perfection and ripened fruitage of Christianity. Signor Damiani furnishes an excellent translation to the *Medium and Daybreak*, from which we quote. The Bishop may be called, indeed, a Protestant, and it is feared he will not gain the mighty following he anticipates. He says:

It is now a long time since, in all parts of the world voices from heaven have been heard, coming to tell humanity of the grand problem of its destinies, and encouraging it to march toward new horizons, looming in the distance as the aurora of hope. This new revelation resolves in a manner conformable to reason and to religious faith, the formidable problem of Life, and what is more remarkable still, this new revelation is not a mere system of doctrine, philosophic or religious, but constitutes an established correspondence in a permanent form between us and the Spirit-world, in order to hasten for humanity the advent of a better condition, by a regeneration of every individual composing it. Though there is nothing new under the sun, it cannot be contested that the phenomena, which have taken place in the most remote past, have become new, when, after having disappeared, the deed of certain civilizations, these same phenomena reappear again. Indeed, spiritual communion is so old, that no people, whose civilization is lost in the night of ages, can flatter themselves as having been the first recipients of it.

The Bishop sees in Spiritualism the fulfillment of the prophecy of Christ made to the Church: "I have many things to say unto you, but ye cannot bear them now. But I shall send you the spirit of truth, that will explain them to you." He continues: "It is not, then, a new gospel that the voices from heaven come to preach to us; they only come to give us a new interpretation of that gospel, which is not made by men, but by the Spirit of the Universe. One of the characteristics of the New Revelation is, that it appeals to reason and not to blind faith."

To the coming age of truth as revealed by Spiritualism he gives the name, "The Kingdom of God." He says it will have no dogmas, no caste, no privileged dispensers of divine mercy, no priests, no set prayers in determined places. It will have devotion to principles, truth, knowledge, and all services of a religious character shall be for love.

In concluding this remarkable discourse, the Bishop becomes eloquent as a prophet of old:

"Spiritualists, my brethren, profess this blessed belief, this faith which is the one true salvation, and which is destined to work prodigies. Let us be united as one man and let us go to work. Without leaving Mexico, it is by millions we can count each other. Let us learn to know each other, since we are brothers, and by frequent meetings, let us be enabled promptly to realize the ideal which is pointed to us by this New Revelation of the Kingdom of God."

If Spiritualism has the strong hold in Mexico maintained by the Bishop, it must become an important factor in shaping the course of thought of that nation, and a brilliant future dawns before it.

Spiritual Phenomena Illustrated by Chromo-Lithography.

Light, of London, England, deserves great credit for the enterprise it has manifested in presenting to each of its readers a supplement illustrating remarkable phenomena in Spiritualism by chromo-lithography. The work has been accomplished in an admirable manner, and consists of four plates, reproductions of original pencil sketches, water color, and crayon drawings, prepared immediately after the sances, and the originals are, as nearly as possible, faithful representations of the visible objects, etc., which were witnessed in the presence of physical mediums. Plate I. represents nine views of spirit lights. The brighter lights were invariably co-existent with a clear sky, easterly or north-easterly winds, a cold room, and, as a rule, a limited number of persons present. Light says: "From these appearances and from the fact that the light is seen to proceed directly from over the medium's head, it seems that the substance composing the disc is—living matter abstracted by occult means from the person. How and through what laws living, i. e., organic matter, can be made to radiate light, is a question I must leave to others of greater physiological and physical knowledge than myself to decide." Plate II. represents a spirit hand enveloped in drapery. Plate III. exhibits two spirit hands, one, large, and holding a slate, and the other quite small and resting on one end of the slate. They appear as if emerging from a curtain. Plate IV. presents the head and shoulders of a materialized form.

Personal Explanation.

The editor is almost daily in receipt of letters from friends expressing a feeling of injury at what seems either negligence or slight on his part, in not personally writing them. That those he so highly prizes should thus feel is a source of deep regret to him, and he takes this method of assuring friends it is beyond the limits of the possible for him to find time to write letters other than those absolutely necessary and in some way relating to public and business matters. No man holds his friends dearer than does the editor of the JOURNAL, and no one can be more glad to hear from them, and he hopes in the distant future to find time to reciprocate their attentions. In the meantime, however, he begs they will accept his explanation and continue their correspondence.

A Special Request.

To our friends who send us reports of sances or of any notable spiritual experiences, we are always thankful and trust that such reports may help us still more abundantly in the future. We have to make, to one and all, a special request, which may have been made before, but is important enough to be repeated.

In all reports of sances or of any mediumistic experiences, please be clear and exact in stating the conditions and circumstances, and use like care in reports of trances, healing, mesmeric influence, or any psychical phenomena.

Give, for instance, the number of men and women present, how the room is secured and situated, and approached, whether light or dark, whether the medium holds the hands of any person or persons, or what the medium's position is, whether with or without a cabinet, etc. With all needed thought and care make the report such that any candid truth-seeker, however critical and thorough, must be reasonably satisfied.

In cases where we know our correspondents we might be personally satisfied with less accuracy, but it is not for ourselves, but for our readers, that we want such facts, and many of these readers are careful and clear-headed persons, who want full and clear statements of these matters. Some of them are not Spiritualists, but are ready to be if satisfied the truth is with us, and such satisfaction they will never reach by loose-jointed stories about alleged marvels.

We have many facts in our columns told in such way as to carry a weight of conviction, and if not so told they are valueless. Spiritualist literature is full of such reliable narrations, yet thousands of remarkable occurrences, most valuable historic material, are lost. This should not be.

Let our friends also bear in mind that we welcome, not only good reports of facts of spirit-presence and power, but also of clairvoyance, magnetism, psychometry, or whatever pertains to the spiritual powers of our own inner lives. To get the best light from the Spirit-world above we need to know more of "the spirit within a man which giveth him understanding."

A Merry Ghost.

The inhabitants of Sandy Point, Iowa, are terribly excited over the appearance of a ghost in a haunted house. The house has been unoccupied for some time, and the ghost is said to make nightly visits. The alleged spirit is said to make his appearance in the centre of the dining-room arrayed in black, and, after a short stay, to ascend upward through the ceiling overhead. One of the villagers attempted to strike it across the hips with a cane, but the stick came in contact with nothing, and the spirit laughed and asked him if he thought it possible to harm him. This narrative is told by the Postmaster at Sandy Point and by all the citizens residing in the vicinity.

GENERAL ITEMS.

A new Spiritualist Society has been organized in Davenport, Iowa.

Mr. and Mrs. E. F. Mallock of Colorado, spent last week in Chicago.

Mr. J. B. Sukman, an old correspondent and subscriber, writes: "I deem the RELIGIO-PHILOSOPHICAL JOURNAL the best paper in America."

Mr. W. Mason, who contributed an incident of his ancestor, Mrs. Fell, in issue of the JOURNAL, Dec. 13th, 1884, will confer a favor by sending his photo to this office.

Mrs. Belle F. Hamilton is now located at 305 Court Street, Cincinnati. Mrs. H. is highly commended as a medium by several correspondents.

We have received a pamphlet containing the "Vote of the State of Illinois at the late election, held November 4th, 1884." It is valuable for reference.

Dr. E. L. Lyon, of Boston, will lecture before the People's Society of Spiritualists in Martine's Hall, Ada St., near Madison, next Sunday at 3 o'clock P. M.

Warren Sumner Barlow, the poet, has in press a new work, "Immortality Inherent in Nature." It will come forth in fine heavy paper, bound in cloth, with a very nice, ornamental cover. It will be for sale at this office.

The JOURNAL is in receipt of a very fine cabinet photograph of Dr. J. R. Buchanan; it gives a profile view of the veteran and for sharpness of outline and finish, can hardly be excelled. Duplicates will be sent from the JOURNAL office on receipt of 50 cents.

Mrs. Emma H. Britten has lectured the last two Sundays at Republican Hall, New York, having recovered from her illness. She will deliver an anniversary address in New York, on Sunday the 29th, and another in Boston on the 31st.

Dr. Geo. B. Nichols, formerly of this city, is having a profitable practice in his profession, at his home in Barre, Vt. Mrs. Nichols, who is an excellent medium, gives sittings to special friends, and in a quiet way is doing a good work for the cause.

"Mind Reading and Beyond," by William Hovey, is a new work just issued by Lee and Shepard of Boston. It is an admirable condensation of the various reports of the London (Eng.) Society for Psychical Research, and as such it will prove of great value to the inquiring mind. It has several diagrams illustrating experiments made with reference to thought-transference. Price \$1.25. For sale at this office.

We have received from Wm. B. Reed, Chambersburg, Penn., a catalogue of new, rare and beautiful roses, hardy shrubs, grape vines and small fruits grown and for sale by him.

Chas. H. Kerr is preparing for the press, and expects to issue about May first, a volume of poems selected from those published in *Unity*, between Dec., 1879 and the present date. It will include poems from popular and well known authors. The price after publication will be \$1.25; to those ordering in advance, \$1. All orders to be sent direct to Chas. H. Kerr, 135; Wabash Ave., Chicago.

Harrison Hahn of Wind Gap, Pa., has a two-year-old daughter whose ears are bent forward and grown fast to the face. The girl was deformed when born. Both ears are without orifice, but deafness is prevented by the girl hearing every sound, no matter how light, through her nose and mouth.

"Chinese Gordon: The Uncrowned King" is the title of a handsome ribbon-tied book, by Laura C. Holloway, just issued. It is the compilation from Gordon's private letters, of his sentiments regarding life, duty, religion and responsibilities, and can but prove timely and interesting. A portrait of Gordon, in mourning border, adorns the cover. Price 25 cents.

Prof. Alexander Wilder says that "In the little State of New Jersey it was contemplated to create a State Board of seven Old School men and two Homeopaths, with absolute power to determine who might and who might not practice medicine. A stalwart opposition was aroused, and the plotters seem to have thus far held back their bill. It may be too early yet to boast; but the signs in the horizon are wholesome."

The admirers of C. M. Von Weber, the great composer, are planning a monument in honor of his memory, to be erected at his native place, Eutin, on the centenary of his birth, December 18th, 1886. The most eminent composers in Europe will give their support, and the committee trusts those of this country, as well as all lovers of music, will contribute, if they feel so disposed. All contributions from Americans should be sent to Dr. F. Ziegfeld, Central Music Hall, Chicago.

The *Woman's Journal*, Boston, Mass., is the leading weekly paper east of the Rocky Mountains devoted to Woman Suffrage, and to work, wages and education of women. It is an eight-page weekly, edited by Lucy Stone, Henry B. Blackwell and Alice Stone Blackwell, with Mrs. Julia Ward Howe, Mary A. Livermore, and others, as occasional contributors. It reports the progress of the work every where. Besides the special subjects of which it treats, it has always a story, and children's column, and poetry. Specimen copies sent free.

J. W. Mahoney, a resident of Birmingham, Eng., proposes to visit this country. He will be in Philadelphia in April. From that place he intends to go to Liberal, Barton Co., Mo., and will answer calls to lecture on free-thought subjects, or recite, on his way thither. He is anxious to meet any of the leading opponents of Spiritualism in debate. He visits Liberal for the purpose of investigating its claims as a favorable locality for emigrants to settle, who are not bound down by the shackles of orthodoxy.

The editor's thanks are due to friends in all quarters of the world for marked copies of newspapers and clippings of news and comment on matters within the JOURNAL's scope of work. Were it possible the editor would gladly express his personal obligations to these steadfast friends by personal letter; but he hopes they will accept this acknowledgment and continue their favors. Many items are of great value, even when not used in the JOURNAL, hence senders need not think their work useless if they fail to see evidence of it in the paper.

Light of London says: "As Spiritualists we need not trouble ourselves in the least about Roman Catholics. They are necessarily Spiritualists. Their literature is full of miraculous manifestations. It is only when their faith fails, and they are in danger of lapsing into materialism, that they need new evidences of spirit existence. Our mission is to Protestants and Infidels. It is to prove to all who doubt or deny a future life that it is a demonstrable fact, an unquestionable certainty, an absolute reality."

"Letter carriers here," says a Salt Lake City dispatch to the *Alta California*, "are having a unique experience. On account of the late polygamy arrests here all the Mormons have been severely warned against talking to strangers, giving their names or residence. The carriers in their rounds knock at doors, and a scurrying ensues inside. A child answers the door. It is asked who lives there, and it often refuses to tell. It does not know the names of the neighbors or where its father or mother is to be found. The uniform is a sign of the enemy, and no information is to be had."

The Mormon church organ of Salt Lake City, Utah, breaks silence for the first time on the rumor of the coming abrogation of polygamy at the spring conference. It argues against but does not absolutely deny it, and admits that a portion of the church favors the step. It closes a long editorial saying: "But, coming back to the starting point, all anticipations and predictions regarding the reception of revelations to the church are necessarily premature. The faithful who seek to know and do the will of God will not be shaken of purpose, neither will they abandon their religious principles in whole or in part under any kind of pressure whatever. They would hold to their integrity in the full expectation of sooner or later beholding the salvation of God."

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Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

The Angels' Message to Mortals.

BY MRS. L. N. OWENS.

"Tune—'Oh! While We Have Missed You.'"
Oh! loved ones we are waiting on the "golden shore,"
We're waiting for the coming of the loved of yore;
We're waiting for you long, and we're waiting for you still,
That the mission of your earth life, you may nobly
yet fulfill.
Then can we hail you gladly and about you "wel-
come home."
To mansions in the heavens prepared by work well
done.
And you will be delighted to find "love's labor won."
Then let me ask you kindly, are you ready now
To meet the deeds committed in your life below?
Has your time been to the higher needs of men;
In cultivating flowers instead of weeds within?
Or has your life been wasted in idle thoughts and
vain?
If so, be up and doing, and work with might and
main
To help redeem whatever there yet is left to gain.
Go bravely forth and battle for the good of all,
In every land and by-way, in every honest hall.
Give bread unto the hungry and clothe the needy
poor,
Kind words unto the children who gather around
your door.
Give loving, truthful, germ-thoughts unto the list-
ening one.
None can estimate how much of good can thus
be done.
To fit the soul to dwell in light more radiant than
the sun.

Now loved ones we are waiting as we come to you
To see you undertaking the work for you to do!
Then will we smile upon it and breathe a blessing
down.
And wait the fitting moment to present the golden
crown.
Or better, wreaths of flowers, emblems of love and
truth.
For all the toiling faithful, the aged and the youth;
We wait to bid you welcome from marches dark
with ruid.

Yet do not think us idle while we wait for you,
We gain our heaven here by the good we strive to do.
There's labor for the spirit, as well as mortals here,
As we journey on together from low to higher
sphere.

Our work is loving ministry, which wears not the
soul.
But lifts our spirits higher and nearer to the goal
Of happy soul existence beyond grief's and control.

O loved ones, we are waiting on the golden shore,
Ever waiting for the coming of the loved of yore,
And when your mission's ended to mortals here be-
low,
How gladly will we hasten our welcome to bestow,
And guide your fragile bark o'er the sparkling waters
bright.
To the home of the immortals where all is peace and
light.
For those who've labored faithfully in the cause of
right.

CLAIRVOYANCE.

The Rev. Dr. Newman Describes How It Saved His Life.

It touches upon the unknown powers of the hu-
man brain. My health failed, and kept steadily
failing, until at last I was sick unto death. Medical
men of high repute were called in consultation, and
then others and others, until a small regiment of
doctors had diagnosed my case and filled my body
with drugs. They differed widely as to the nature
of the disease and its proper treatment, and among
them managed to endow me with almost all the
organic life that flesh is heir to. Finally they man-
aged to agree on the one point that the hour of my
death was near at hand. After all hope was gone
my dear wife decided to make one last effort. With-
out my knowledge she cut off a lock of my hair, and
took it to a lady in New York, who was said to have
a mysterious gift. This lady belonged to a highly
respected family, and never exercised her so-called
powers of clairvoyance for any mercenary end.
Taking the lock of hair into her hand, she shortly
afterward passed into a state of trance, and while
apparently sleeping, murmured: "Gallstones. He
must drink sweet oil and eat radishes powder. Then
she weeps, and my wife came to me with the story,
and pleaded with me to follow the advice. Among
all the medical suggestions, or assertions, rather, a
possibility that the trouble arose from gallstones had
been omitted. I treated the clairvoyant's dream as
an absurdity, but after long urging, agreed to take
the harmless medicine, out of consideration for my
wife's anxiety and her desire to have no chance un-
tried. I swallowed a quantity of sweet oil and the
powders as prescribed, and to my astonishment and
delight was soon rid of twenty-eight gallstones. My
illness disappeared; my strength returned, and since
then I have been a comparatively sound and hearty
man. The lady who brought me this good service
died, and some of the clergy hesitated to perform
the rites of burial. I gladly accepted the duty, and
over her coffin acknowledged the debt of my life to
no man can satisfactorily explain the mysterious
mental power of the woman. But that she had been
given some force beyond the reach of most mortal
minds I cannot and do not doubt.—Dr. J. P. New-
man.

Spiritualism in High Places.

A new spiritualistic "medium," society says, has
arisen, and numerous members of the royal family
have honored him with their visits. The late Duke
of Albany was so much impressed with what he saw
at one séance, that he went to the trouble of having
a special double slate made, framed in oak, with
elaborate brass mountings, and fitted with a patent
brass lock. Armed with this, he presented him-
self one morning at the medium's apartments, and
a small piece of pencil having been dropped between
the slates, they were duly locked (the key being at-
tached to the Duke's watch chain), and under these
conditions—conditions which would appear to pre-
clude all possibility of fraud—the pencil was soon
heard grating over the surface of the slates, and
when the key was applied to the lock, and the sides
opened, there was a long message. The late Duke
always called this a cruelly cruel test, and from that
day was a firm believer in the truth of "direct spir-
it writing." His Royal Highness always maintained
that the majority of the written messages he received
came from his lamented and favorite sister, Prin-
cess Alice of Hesse, and a man of the late Duke's
abilities and attainments was not at all likely to
be easily imposed upon by a "clever conjur-
er," as suggested in some quarters. So convinced
indeed, was the Duke of Albany of the possibility of
deceived spirit communicating in this way with those
on earth, that before his departure on that fatal jour-
ney to Cannes—with, perhaps, some foreboding of
what was to happen—he deposited the slate he had
made with the medium, promising, if any thing hap-
pened, to communicate a written message on this
particular slate, and thus establish the matter of fact
and scientific manner in which you criticize and in-
vestigate all the various phases of phenomena that
present themselves to those who care to give Spiritu-
alism a candid and impartial investigation.

James Watson writes: I cannot get along with-
out the JOURNAL. It is always a welcome visitor.
Its contents consist of good mental food which dis-
turb well. I have just read what Lyman C. Howe
says about the Wesley family. John Wesley was a
Spiritualist and medium. The Wesleys should read
the life and times of the Wesleys; they would
find therein some strange phenomena, equal to much
that is taking place all over the world at the present
time. The friction between the two worlds is thin,
and some can, and do, see through it.

Edwin A. Quick writes: The more I see of the
JOURNAL, the more I am convinced of the matter of fact
and scientific manner in which you criticize and in-
vestigate all the various phases of phenomena that
present themselves to those who care to give Spiritu-
alism a candid and impartial investigation.

The Grandeur of Humanity.

The following is an extract from an address de-
livered by Francis E. Abbot before the Liberal Union
Club of Boston:

The worship of humanity! I can understand such
terms as the dignity, the grandeur of humanity, but
the worship, never. What is humanity but the ag-
gregate of human beings, of which I am one, and as
each knows his own weakness and dependence, how
is it possible to worship one's self without degrada-
tion instead of exaltation? To deny the divine spirit
because we cannot see it satisfies some minds, but
with equal reason might we deny the existence of
electricity because no one ever saw it, or even know
what it is. I went to hear Ingewill recently, and
did not regret the absence of my children. Wit and
palpable hits and justifiable ridicule of foolish dog-
mas and eloquent passages abounded, but flippancy
and ad captandem appeals and the piled up, arti-
ficial rhetoric of the peroration made the whole per-
formance depressing. I contrasted the effects on
one's feelings on coming out with the inspiration that
men felt in leaving Emerson's divinity school
address, or one of Mr. Parker's exceptional sermons,
an anti-slavery speech of Mr. Phillips, or on rising
from reading Whitier's "Eternal Goodness," where
the topics treated search the profoundest depths of
human nature and stimulate the highest sentiments.
One who has felt the touch of the master cannot
shrill when the preacher fingers the keys. More
than all else that troubles me in the ethical educa-
tion of my children is the animism that is en-
couraged by materialistic thought. It would pain
me little to have them embrace Calvinism with con-
science, compared with entertaining liberal ideas
and lax morals. The wise cup and its associations
and the degradation of the lobes of the brain I dread
for them more than the fear of hell, and if I can teach
them to make character and not abstract belief de-
termine their friendships, I shall not worry about
their intellectual speculations.

A New Healer and Clairvoyant.

To the Editor of the Religio-Philosophical Journal:
In your valuable paper we find many accounts of
test and healing mediums throughout the country.
Thinking it might be interesting to your readers to
become acquainted with one more, we would intro-
duce to them Hezekiah Milkins of Wyandotte, Mich.,
with whom we have been personally acquainted since
1866 and know whereof we speak. He is an
excellent clairvoyant, and is also clairaudient, and
diagnoses diseases, and has good magnetic healing
powers. He has given many valuable tests to our
immediate friends, and well known persons will
testify of his gifts of healing. We have been investi-
gating every phase of mediumship, since the first
tiny raps at Hydesville, and can say that we have
received some of the best tests from Mr. Milkins,
proving (without a doubt in our minds) the immor-
tality of the soul and that our spirit friends can re-
turn and commune with us.

We know also of cases of marked success in his
healing the sick. At our home in Wyandotte, Dec.
2nd, 1871, Mr. Ephraim Randolph and wife were vi-
siting us from Johnson's Creek, Niagara Co., N. Y.,
and Mr. Milkins and wife were invited to spend the
evening. We had a circle and Mr. Milkins gave Mr.
Randolph a test of spirit presence which seemed to
preclude all possibility of mind-reading, as no one
present could have known anything about it. None
of us had ever seen the parties, and Mr. Randolph
had not seen his friend for many years. Mr. M. saw
a man standing by Mr. Randolph who had just re-
cently left the form and seemed a near relative to
him, as he seemed very near in sympathy. Mr. R.
asked if the friend could show how he came to die,
when Mr. Milkins saw a team of horses, gray and
one bay, hitched to a wagon loaded with hay, and
containing small grain, and the spirit showed that
he was thrown from the load and received injuries
from which he died, all of which was found to be
correct. W. J. FORTER.

A Lucky Star.

A New York Herald reporter, in an interview
with Herr Sonnenhain, the Vienna actor, the latter
is represented as saying with reference to his "lucky
star":

"Ah, yes. You do not understand me. I will ex-
plain. I predict that I shall astonish you. For
twenty years past I have been followed almost daily
by a woman. Not a very extraordinary thing that,
you will say. Yes; but you will alter your mind
when I tell you that I have never spoken one syllable
to this woman; nor she to me; that never has the
slightest communication of any kind passed between
us. For twenty years I have seen her almost night-
ly at the theatre; I have caught occasional glimpses
of her at a window, or on the balcony of some house
in some street in which I might be living; I have
met her in obscure villages when on some tour of
rest. Whenever I failed to see her some piece of ill-
luck always seemed to befall me. At first her con-
tinual reappearance somewhat worried me. I tried
to communicate with her, but always failed. Finally
I grew to regard her as my lucky star. I have built
up an ideal in my mind concerning her. Not for the
world would I speak to her, lest that ideal should be
destroyed. Judge of my astonishment when I saw
mein Gluckengel on board the ship when we were
a few days out. When I open to-morrow night at
the Thalia I know I shall see her there. If on the
night I am to play Hamlet my eyes fall upon her, I
know that I shall carry all before me. A perfect
romance, you say! Ah! but there are romances even
in the prosaic nineteenth century, laugh at the idea
as you will."

"And you know absolutely nothing of this myster-
ious Gluckengel?"
"Absolutely nothing. It would be only tiresome
to recount the efforts I made after my first circum-
stance was aroused. Suffice it to say that I was
useless, and that I know absolutely nothing of her.
I have an idea, though, that she is by nationality a
Russian."

Psychical Research.

Colonel John C. Bundy is the editor of the RELIGIO-
PHILOSOPHICAL JOURNAL, of Chicago, a paper de-
voted to the interests of Spiritualism. He is not,
however, a fanatic on the subject, for he exposes all
frauds with relentless vigor. "It may be imagined,
therefore, that his hands are full of business at the
time, for the number of those who are ready to
call up all your defunct relatives at a dollar a head,
and make a fair living by practicing on the religious
credulity and mental weakness of the community.
Colonel Bundy asserts, however, that there is a large
mass of facts, well authenticated, which are of such
a startling character that they ought to be scientifi-
cally investigated and formulated, and for this purpose
he proposes the Psychical Research Society, something
like that which has done brave work in London during
the last few years, whose business shall be to cross-examine
witnesses, and gather testimony which shall be indis-
putable. It is a very sensible suggestion, for if there
are any predestined stones in this vast heap of rubbish,
the sooner they are found the better. With the
ordinary Spiritualists, who usually make a business
of the day, we have no patience, but if Colonel
Bundy has any facts which go to establish a relation-
ship between the two worlds, everybody will be
glad to know what they are. There isn't a man in
the universe who doesn't want to believe in immor-
tality, but there are a great many men who don't
propose to accept the doctrine on the specious
ground of "old wives' tales." The Psychical Research
Society, with half a dozen yards of tulle hanging there-
from, and who is ready to swear that he was sister or
grandmother.—New York Telegram.

"Misquoting Texts."

To the Editor of the Religio-Philosophical Journal:
The above heading is a quotation from your JOURNAL,
with comments thereon. If the Bible was not mis-
quoted, where would the Christian theology be? At
church the other day while awaiting service (I
always go early), I picked up Barstow's commentary,
opening it at the 8th chapter, 10th verse of Mat-
thew. He assumes that the spirit of God came
down in the shape of a dove, and gives a long dis-
sertation on that feature of the text, when the text
says no such thing. My old catechism has this:
"Who wrestled with God? Jacob."
Now the Bible nowhere says that he did. Then
again, the Sunday school teacher has it that Abime-
lech was caught up by the hair of his head, and that
a tree being a naughty man, was killed, etc. Now
there is no place in the Bible where it is said that
he was caught by the hair of his head, at all.

Letter from G. H. Brooks.

To the Editor of the Religio-Philosophical Journal:
My labors closed for the society in Cincinnati last
Sunday in February. I know of no other Society
among Spiritualists, that has the welfare of the
cause at heart, more than the one in Cincinnati.
There are many friends there who are deeply inter-
ested in your paper, and when times brighten, I
think you will have added to your already long list a
number of new subscribers. The Society in Cin-
cinnati has many obstacles to overcome, and some
still remain, but they are growing beautifully less.
Mr. Hare makes a very efficient President, possess-
ing fine executive ability. Mr. Mcracken as Treas-
urer, is the right man in the right place. His house,
as well as that of Mrs. Sherwood's, is always open
for social and other gatherings. Mr. Black as Sec-
retary, and Mrs. Huse as Assistant Secretary, are
well adapted to their work. There is a deep spiri-
tual feeling permeating all of their gatherings.

All of the mediums there assist in the work, giving
their time and talents whenever desired for the
support of the meeting. There are many mediums
in the city, all of whom are highly spoken of by
society and laymen. Robinson and Barry are
mediums for independent spirit-writing, and dark
circles. Those who desire to investigate the phre-
nomena of Spiritualism can find no better mediums.
Mrs. Dick and Johnny Lyon are kept busy, as well
as many others, whose names I have forgotten.

In part, at least, this Society is the outgrowth of
the seeds dropped through the mediumship of Mrs.
Hollis and Lizzie Wood, many who have be-
come convinced through their mediumship of the
immortality of the soul and the interblending of the
two worlds. It is estimated that in the cities of
Covington, Newport and Cincinnati there are 25,000
Spiritualists.

The people see more and more that the position
you have taken in regard to organization is right,
and declare nothing can be done without it.

There is a determination in Cincinnati to maintain
the Society and make Spiritualism a power in the
city. I desire to thank the many friends there for
their kindness to me, and the many ways in which
they assisted me in my labors.

I began my work for the Society in Cleveland the
first Sunday in March and April. The Society is
three extensive arrangements to celebrate on the
Slat. Three services on Sunday, twice on Monday,
closing with a grand ball on Monday evening. The
Lyceum gives an exhibition on Sunday evening and
it is to be very fine. I am told, Mrs. Watson of
Jamestown, N. Y., and Mrs. Smith of this city are to
assist in the service. G. H. BROOKS.

Cleveland, Ohio.

Bowing the Head.

What may be regarded as a test case—one in which
the towns of the State are interested—is now on
trial at Framingham, and the result bids fair to re-
establish or perhaps forever abolish the old New En-
gland custom of requiring the children of the pub-
lic schools to bow the head in the devotional services,
or that portion of them in which the Lord's Prayer
is repeated in concert by the school. The State
authorities have been requested to require the bow-
ing in the public schools without comment, and
provides that any scholar whose conscience forbids
him taking part may be excused, if a written request
from the parents or guardian is given to the teacher.
In the solution of the matter in question both the
Protestants and Roman Catholics of Framingham
are deeply interested. There is in the town a rapidly
growing Catholic population, and without doubt the
bowing the head in the public schools is a matter
of that faith. Some months ago a few Catholic
children in one school were unwilling to bow their
heads in prayer time, and the case was reported to
the Rev. J. S. Cullen, pastor of both the St. Bridget's
Parish at Framingham Centre and the St. Stephen's
at South Framingham. The matter was adjusted
without publicity, but now cases have arisen which
have brought to the surface facts which enter into
a general discussion of the whole matter.—Boston
Dispatch.

A Mad Man.

To the Editor of the Religio-Philosophical Journal:
In reply to one Geo. F. A. Illidge who ventilated
his ignorance of spiritual phenomena quite recently
through your paper, allow me to say, that at the
séance referred to, this gentlemanly fellow crowd-
ed himself into my house without invitation and
without price. Having met Mr. Illidge upon a form-
al occasion and thoroughly demonstrated his inabil-
ity to tell genuine truth from fraudulent manifestations,
or at all times speak the truth, I was deeply im-
pressed with a feeling to at once show him the door.
Better counsel, however, prevailed, and he was al-
lowed to stay. The moment one of the mediums
became entranced and spirits of a high order were
speaking through his organism, Mr. Illidge, inspired
by Diabolus, conjured with his own innate con-
science, and immediately asked the spirits to tell
him the name of the man who had written the spirit
of Robinson Crusoe! Insulting remarks of this
kind, as might be expected, at once broke up the
circle, when Mr. Illidge retired in a huff, as the
control afterwards informed me, vowing eternal
vengeance upon all Syracuse mediums, and secretly
damning the sacred cause he pretends to espouse.
His own letter shows the spirit which animated
it, and exposes the true character of the writer far
better than any thing his words could say.

A Ghostly Mystery Explained.

A young lady at Athens, Ga., some time since re-
turned to bed without blowing out the lamp, when
her eyes caught sight of a man's profile on the
wall, hideous and menacing. Greatly alarmed, she
sprang from bed and rushed into the sitting-room,
telling her family that a man was concealed in her
room. The mother of the family, armed with clubs
proceeded to the room. The image was still there.
A search under the bed and throughout the house,
however, availed nothing. The mystery was un-
solved, though it was noticed that the terrible ap-
pearance was seen only when the lamp was on the table.
No one in the house slept much that night. At inter-
vals for months the face would appear on the wall,
telling the family that a man was concealed in her
room. The mother of the family, armed with clubs
proceeded to the room. The image was still there.
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telling the family that a man was concealed in her
room. The mother of the family, armed with clubs
proceeded to the room. The image was still there.

The Spirit of a Sister Returns and Gives a Message.

To the Editor of the Religio-Philosophical Journal:
Thirty years ago I lost my oldest sister, whom I
called Lily, after an illness of only three weeks. At
the time I could not be reconciled to her death, as
she was a very devoted Methodist, and I was trying
to be, too, but when I would read my Bible, which I
did every morning, I would find so many contradic-
tions in it that I would get discouraged. Then I
would go to Lily, and she would explain it. She
would say, "I can't tell you. We must take it as it
reads. We must not doubt God's word." Well,
after she passed away, there was not one day for fifteen
years that I did not feel a thrill go over me, and
something would say to me, "There comes sister
Lily," and I would look up, expecting to see her.
I did not, however, see any one, or hear an audible
voice, but the spirit spoke to my inner sense. About
fifty years ago, we were sitting at home—it was in
the evening, one of those cold winter evenings in
Minnesota. My husband and myself were reading.
I was reading the St. Paul Press, when I suddenly
felt that thrill pass over me, and sister Lily took
hold of my hand. She said: "I have come to bid
you good-by. I am going away to the next sphere.
I shall not come again, but I will be with you.
I have been your guardian angel all these years. I
was overcome, the incident was so real. I have
never felt her presence since, but I am satisfied that
I shall see her in the other life. L. STODDARD.

Wm. J. McQueen writes: I cannot think of
being without the JOURNAL. I rejoice to see so
much agitation about the Psychical Research sub-
ject.

In Justice to Both.

To the Editor of the Religio-Philosophical Journal:
The kindly criticism of my article on the outcome
of women working, by Prof. Alexander Wilder, gives
still wider exposure for thought on this very impor-
tant subject. I should feel grieved if my article led
to the impression that I am opposed to the widest
possible outlet for woman's capabilities in any direc-
tion that can be for her benefit. I would oppose
legal or other obstruction to any human being's right
to all that his best interests require.

In parenthesis: I am the last man to offer imped-
iment to woman's entrance into scientific or other
high grade colleges. My objection lies in the inordi-
nate number now bent in that direction, coupled to
the certainty that only a small title of them can fol-
low such careers as will turn the scientific knowl-
edge attained to account. I would apply the objec-
tion equally to men. I think there are greatly too
many seeking collegiate education. For the most
part it springs from desire to obtain the means of
securing high-grade living outside the ranks of man-
ual labor. It has this inevitable outcome: Pupils
are filled with men whose need of livelihood and de-
sire for social distinction stamp them into upholding
dogmatic theology that is a disgrace to intelligent
understanding; it swarms the country with lawyers
and politicians, the chief bulk of whom would be
doing vastly better service on farms or at the work-
bench; still greater swarms of ill-prepared doctors
are yearly turned out by thousands, who drag the
people into scientific unhealthy misery and premature
death; and clerics and shop youths are all over the
land in half-starved existence, working for a pittance
below that of day's labor. This wholesale style of
high-grade forcing in the lines of scientific and
high-grade college training cannot be of real ben-
efit to either woman or man, and the sooner it is
brought down to practical quality and quantity the
better.

No one more than myself could have been im-
pressed by the contemptible injustice of the Black
laws intended to exclude the colored race from a
chance to earn a living in competition with their
white brethren; nor will any man go to greater
lengths in any honorable direction to abolish the
cursed traffic in liquor, than I will myself. And as-
suredly I believe it is wise statesmanship to com-
press, tolls in less favored lands to come here in
honest quest of opportunity to better their condi-
tion.

But right here I take pause. There is vast differ-
ence between the emigration of industrious workmen
seeking better fields of labor and homes of freedom,
and the wholesale importation of brutalized lazaroni
from the lowest strata of Europe and Asia, for the
express purpose of cheapening and degrading
American workmen to the same low level. Let us
see if legislation against the Chinese is "narrow, ex-
clusive and barbarous." Exclusive I grant; so is
the attempt of the Chinese government to stop the
importation of opium, the deadly, debasing drug,
whose ravages were sinking the people to unspea-
kable physical and moral degradation. But was it not
just and wise? To claim to be equally just and
wise to seek the exclusion of Chinese and other low-
grade races, whose associations can breed nothing
but injury to our own people. Even if they can be
elevated to a higher standard of manhood from con-
tact with Christian civilization, the injury they cause
by their vile presence and crushing competition to
our own people greatly overtops all the benefits re-
ceived. I cannot think that one man has moral
right to seek employment in his own foul water
supply by mixing it with the purer possession of his
neighbor. Indeed, any one who would pour a filthy
stream into a clear lake of his fellows, no matter
what might be the cleansing benefit to himself,
would be justly denounced as a miscreant of the
most execrable type.

This flooding our country with great hordes of
Hungarians, Italians, Bohemians, and others, by
centuries of oppression and stolid ignorance, have
been sunk to a condition but one remove above the
lowest brute, and whose habits and bent of mind
are indestructibly coarse and filthy, while their
methods of living are inseparably connected with
moral contagion, is to the full as shameful a wrong;
and it stands in good form for every man who de-
sires to see this nation advance in education, decency,
high morals and prosperity, to seek the rigorous ex-
clusion of all such degrading contamination.

Now then as to the "hard pan" of woman's labor.
It is a question of deep-reaching import. No right
feeling, thoughtful man will question her right to the
exercise of all her powers for her own advancement.
But no intelligent man will deny that whatever
advancement she acquires at the expense of welfare
to father, brother and husband, cannot be of per-
manent good to herself. And if with the advent of
each labor-saving device she is to thrust a man aside
for half wage, I cannot see how her anterior right-
ful development is to ensue. The sexes are so in-
timately blended that whatever injures one will in-
evitably injure the other. And when I note the
rapid strides with which this crushing-down process
of taking employment from men to give it to her
cheaper performer is steadily going on, I am con-
strained to repeat that the outlook is appalling,
appalling in more ways than one. It is destructive
of education in its primary as well as in its widest
range.

The girl who is pressed into shop and factory at
an early age is deprived of all but the meager rud-
iments of schooling; long hours of labor pre-
clude the possibility of acquiring knowledge of
household work, while mixed association with in-
separable demoralizing companionship is viciously
burial in the extreme. With few exceptions the
woman taken from factory life must be ill-fitted for
wife or mother. I grant that she is as good or bet-
ter than the men in her own class. But that will
only make the matter worse, because, instead of
some leaven of good coming from her class, her
superiority, she becomes a mere machine for
the propagation of still worse material in the
coming generation. Besides, there are inseparable
sex objections to the mingling of young girls in
close-confined workshops with males. It is the con-
current testimony of all the able men who have
given the subject careful study, that the evils grow-
ing out of it are deplorable. I had large chances
of observation in the great cotton mills of Manchester,
England, in which were a preponderance of young
girls and unmarried women, whose minds were sul-
lied and warped, and their frail bodies broken down
before their prime, as well as experienced similar op-
portunities in this country; and these have led me
to the conclusions. And the temptations which beset
the higher grade female laborers in stores and offices
are also in similar direction. They are constrained
to dress well, while the remuneration they receive
is shamefully inadequate to provide such dress in
addition to the necessities of living. Herein lies far
more of temptation to a vicious course of life than
comes from absolute poverty.

And herein, too, lies the curse of the cheap wage
system women are compelled to labor under; and
so long as this system prevails, I am compelled to
look on the movement for opening wide every
avenue of industry to women as an evil fraught
with the direst consequences to the race. I never
saw a cluster of wan-faced girls streaming forth
from their ill-paid, close-confined work-shops—from
rag warehouse, tobacco factory and shoe binderies,
that it does not make my heart ache. And when I
read a few days ago that the Legislature of Penn-
sylvania had in its purpose to enact a law in check
of women's employment in steel, iron and coke
furnaces, and in coal mines, my soul cried out:
"Great Father of Justice! has it come to this,
that in our beautiful land of freedom for the op-
pressed of all nations, our wives, sisters and daugh-
ters are sunk to this cruel degradation and hardship
to earn the pittance of a bare living?"

Perhaps woman's ultimate regeneration can only
be evolved through such horrible slough of misery
in the mad race for wealth going on. But to myself
the road seems long and very dark. My own thought
is, that it can better come by way of right education
and woman suffrage; and that the present para-
mount need is to elevate her brother that he shall
earn ample means to bring up all the females of his
household to their highest development without
need to thrust them into the hardening, debasing
influences inseparable from factory and workshop.
Cleveland, Ohio. W. WHITWORTH.

Notes and Extracts on Miscellaneous Subjects.

The Tichenborne claimant is exhibiting himself to
small audiences in England to earn a living.
According to Richard A. Proctor a hand at whist
can be made up in 635,013,559,600 ways.
All of the wooden toothpicks are manufactured in
Maine, and two firms control the business.
One of the Washington restaurants has among its
waiters an ex-Leutenant Governor of South Carolina.

The latest invention of a New York genius is a
steam sleigh, with which, he claims, the north pole
can be reached.

Eating forty-two oranges at one sitting was the
feat accomplished the other day by a man at Crescent
City, Fla.

Immense crops of mustard are produced in Califor-
nia, and several mills have lately been established to
work up the product.

The \$500,000,000 now in the United States Treas-
ury is said to be the largest sum of money ever ac-
cumulated in one body.

An old resident of Hammond, N. Y., was surprised
to find both his feet frozen the other morning upon
getting out of bed.

The towns boasting of having female brass bands
are becoming quite numerous, Carbonate, Ill., being
the last to enter the list.

Fashion's latest freak in Paris is a fancy ball in
which each lady is dressed as a flower—violet, lilies,
roses, bluebells, and marigolds.

On less than 2 per cent of the area of the cotton
states is grown three-fourths of all the cotton man-
ufactured in Europe and the United States.

In Germany last year twenty-three cigarette fac-
tories turned out 187,000,000 cigarettes, and the output
of the French cigarette factories, was 600,000,000.

George Riddell, of Carroll County, Missouri, is said
to be the father of twenty-two daughters, including
five sets of twins. They are all living at home.

A perfect skeleton, to which was attached a ball
and chain, was lately unearthed twenty-five feet be-
low the surface of the earth, near Savannah, Ga.

The Chief of Police in Atlanta, Ga., is in the habit
of disguising himself as a "masquerader" and mingling
with his patrolmen on an "equal footing."

The first complete translation of the Babylonian
Talmud into German or any other language is an-
nounced to appear shortly at Innsbruck in about
thirty-six parts quarto.

According to the Galinsborg (Ga.) Herald a calf
in that town has an ear about the size of a silver
dollar growing out of each eye. The animal is about
fifteen months old, and can see a little.

Several type-setting machines are seeking recog-
nition in the hands of sanguine inventors. One man
says his machine can do the work of ten compositors
and reduce the cost of composition 80 per cent.

A Seneca Falls undertaker has copyrighted an
"undertaker's burial contract," by which he agrees,
in consideration of the sum of \$2, to furnish a person
dying within one year from date of contract with a
\$75 funeral.

Emperor Dom Pedro, of Brazil, has sanctioned a
method of vaccination against yellow fever, and 500
persons have been vaccinated at Rio de Janeiro by
Dr. Domingos Fre

For the Religio-Philosophical Journal.
The Alleged Syrio-Chaldean Writings.

Prof. Monier Williams's Quotations from the
Religio-Philosophical Journal—Rev. Samuel
Johnson a Believer in Psychometry.

BY WM. EMMETTE COLEMAN.

Permit me to refute the various unfounded insinuations and misstatements relative to my knowledge of Semitic philology contained in Mrs. E. B. Duffey's remarkable contribution to the science of Assyro-Babylonian linguistics in the JOURNAL of February 14th. In reply to the statement that my knowledge of Assyrian archaeology, etc., was derived from encyclopedias, I would state that not a line of my article on Mrs. Reynolds's Syrio-Chaldean writing was derived from an encyclopedia. Whenever necessary I do consult encyclopedias, and sometimes find them very useful; but in this case I had no need to look into any of them. I wrote the article the same day that I received the JOURNAL containing the one I criticised, and its subject-matter merely consisted of philological minutiae with which I am perfectly familiar, through study and application. For over twenty-five years I have been studying comparative philology; and Assyriology I have studied for over a dozen years. During the last year I have carefully studied the origin, history and characteristics of all the alphabets of the world, as found in Isaac Taylor's most excellent and thorough work on "The Alphabet." A number of the facts I mentioned in my article cannot, I am sure, be found in the encyclopedias. Mrs. Duffey, ought to be sure of her facts before making insinuations against those more familiar than herself with the subjects under discussion. Acknowledging the receipt of several historical-philological articles which I had sent him, Prof. A. H. Sayce, one of the leading Assyriologists and comparative philologists in the world, writes me from Queen's College, Oxford, May 6, 1884, as follows: "Your interesting and lucid articles display a prodigious amount of well-matured and accurate learning." Due regard for truth compels the assertion, that Prof. Sayce would be forced, in truth, to describe Mrs. Duffey's remarks on "Syrio-Chaldean" in terms of the opposite of this, as confusion and inaccuracy are their predominant characteristic. I have sent copies of my first article on the Syrio-Chaldean writings to Prof. Sayce and other philologists, and I shall probably send them copies of this article also.

Mrs. Duffey says, because I had never heard of the Syrio-Chaldean language, ergo, in my opinion, there never was such language. The lady has no valid grounds for such unjust aspersions, and rigid conscientiousness should preclude the use of such untruthful imputations. What warrant had the erudite Mrs. D. to assert that if I am not personally cognizant of a fact, I consider it as *prima facie* evidence that the fact does not exist? The few facts of which I have acquired a knowledge, by study and research, are as nothing in comparison with the myriads of facts of which I am in ignorance; and I am always glad to have my errors corrected, as truth is what I am seeking to obtain. But I do not relish the attempted correction of truthful and accurate statements of mine sometimes made by those wholly incompetent for the task taken upon themselves—persons generally destitute of any accurate knowledge upon the points upon which they rush into print. I said, "No such language as Syrio-Chaldean is known to science," and I repeat it. Mrs. Duffey now tells me that by Syrio-Chaldean she means the primitive Assyro-Babylonian language regarded by some as the parent of the entire Semitic family of tongues. I hazard the assertion, that no competent philologist in the world ever called the Assyro-Babylonian language the Syrio-Chaldean. It is a misnomer, and the offspring of ignorance. Assyrio-Chaldean would be an appropriate name for the language, but not Syrio-Chaldean. Syria and Assyria were two different countries. One was in Asia Minor; the other, in Mesopotamia. Had Mrs. Duffey, in her original article, used the term Assyrio-Chaldean, there would have been no misunderstanding as to her meaning, and much of my criticism would never have been written. The use of an inaccurate and misleading term inevitably led to confusion. To charge me with ignorance of the Assyro-Babylonian language, as does Mrs. D., is simply amusing, in view of the following facts. I have dozens of works in my library treating of and containing translations of this language; also works containing numerous original texts, glossaries, syllabaries, etc. Various times during the last ten years have I referred to and quoted from this language in my public writings and speeches; and in the very article, on Mrs. Reynolds's writings, now criticised by Mrs. Duffey, I refer to and describe this language over and over again. Such reckless misrepresentation merits fitting rebuke. Writers for the press should learn to be accurate, and not make absurdly false charges against others.

When my lady-critic tells us that the Assyro-Babylonian, or the falsely-called Syrio-Chaldean, is "evidently a connecting link between Phœnician on one hand, and Arabic, Hebrew, and Chaldean on the other," we at once perceive how deficient is her knowledge of Semitic philology. Here is "confusion worse confounded." Of the three families or classes of Semitic tongues, the Hebrew and Phœnician belong to one, the Arabic to another, and the Chaldean to another. Hebrew and Phœnician are practically the same language, widely different from Arabic, and also variant from Chaldean. To place the Hebrew with Arabic and Chaldean, as constituting a class distinct from the Phœnician, is lamentable philologic ignorance. It is possible that the Assyro-Babylonian may be a connecting link between (1) Hebrew-Phœnician, (2) Arabic, and (3) Chaldean, though this is far from being demonstrated; but to state it as a connecting link in the manner mentioned by Mrs. D. is absurdly unscientific. If persons will print such unscientific statements, they cannot reasonably complain if the plain, simple truth is told concerning them. Of a similarly ludicrous nature is the lady's assertion, that Chaldean was the language of the Hebrews seemingly from almost the earliest period in their history. Where Mrs. D. could possibly have picked up this totally unfounded idea is a puzzle. It must be original with her. Chaldean was never spoken by the Hebrews till after their return to the Holy Land from the Babylonian Captivity in the sixth century B. C. Previous to that their language was the Hebrew, which though an allied tongue differed considerably from Chaldean; and all their sacred literature before and after the Captivity, a few late chapters excepted, was written in Hebrew, not Chaldean.

Mrs. Duffey now tells us that the writings of Mrs. Reynolds are in the Assyro-Babylonian language. In her former article she said that they were Syrio-Chaldean, one of the deadest of languages, having been spoken

6,000 to 8,000 years ago, and was contemporaneous with the picture writings of Assyria, though not identical with them; and that the writings of Mrs. Reynolds were of a hieroglyphic character. A direct contradiction is involved in the two statements. The picture writings (sic) of Assyria, 4,000 to 6,000 years ago (it should be Babylonian more properly, Assyria proper being of more modern date,—an offshoot from Babylonian) were representations of the Assyro-Babylonian language, and the only manner of writing that language then known. In her first article Mrs. D. says the Reynolds Syrio-Chaldean language was contemporaneous with the Egyptian and Assyrian writings, but not identical with them. If so, it could not be the Assyro-Babylonian language. But now she tells us it is the Assyro-Babylonian language. It is impossible for both of these statements to be true. Taking her at her word in her first article, that the Reynolds writings were not Assyrian, of course I made no allusion to their being perhaps Assyro-Babylonian; and for not so stating, Mrs. D. actually charges me with ignorance of the existence of the Assyro-Babylonian tongue.

Another important fact: The writings of Assyro-Babylonian 6,000 years ago were either picture-symbols or cuneiform; they were not alphabetic, as is the alleged Syrio-Chaldean of Mrs. Reynolds. No alphabetic form of Assyro-Babylonian is known to science older than the eighth century B. C. From remote antiquity down to the latest periods in their national history, Babylonian and Assyrian writings were cuneiform; but from the eighth century B. C., the Phœnician alphabet seems to have been used in Assyria to some extent, especially for commercial purposes, in conjunction with the cuneiform; and at a little later period Aramean modifications of the Phœnician alphabet were used in Babylon and Assyria (Taylor's "The Alphabet," pp. 217-219, 252-256; Clarke's "Semitic Alphabet," p. 13, and tables v, vi, xi). Instead of being 6,000 to 8,000 years old, we find that the writings of Mrs. Reynolds, if they are really alphabetic Assyro-Babylonian, are (probably corrupt) representations of characters only a little over 2,000 years old; and that though this writing was contemporaneous with Egyptian hieroglyphics and Assyrian cuneiform, it was so only during the latest periods of their activity, and not 6,000 or 8,000 years ago, as Mrs. Duffey's original article very misleadingly implied if it did not positively assert. As regards the language of these writings being one of the deadest of languages, Hebrew ceased its existence as a vernacular, or spoken tongue, prior to the death of the Assyro-Babylonian. The Hebrew vernacular perished during the Babylonian captivity of the Israelites in the 6th century B. C., just about the time when the so-called Syrio-Chaldean writing of Mrs. Reynolds was probably coming into general use in Babylon. Phœnician, Etruscan, Median, Zend, Egyptian, Hittite, and many other ancient tongues are as much, and in some cases even more, entitled to be called the "deadest of languages," than the Assyrian.

Still more confusion exists. Prof. Nelke says that any books in America printed in the characters written by Mrs. Reynolds are locked up in private libraries and all such are purchasable only in Europe. According to Mrs. Duffey these characters are an alphabetic form of Assyro-Babylonian, resembling Phœnician and Hebrew. It is safe to say that there is not anywhere in the world a book printed in an alphabetic Assyrian or Babylonian. Such a book would be a wonderful philologic find, of great value. Nearly the whole of the immense collection of Assyrian and Babylonian literature extant is written in cuneiform. A few scattering inscriptions, principally on the margins of legal records at Nineveh, are all that has yet been discovered of alphabetic Assyro-Babylonian. Prof. Nelke then must refer to a different language and character than does Mrs. Duffey. It is very difficult to tell with certainty to what language either of them refer, as their remarks there are not applicable, in their entirety, to any language known to philologic science. So far as facts are involved, an inextricable confusion exists in the statements of both. I have works containing every known variety of Semitic alphabets, showing all the variations that have been discovered in every letter, in all the various forms in every country, from the oldest Siliom and Moabite inscriptions to the alphabets of the present day,—the variations in some of the letters being in some cases over 200; and if Mrs. Duffey or Mrs. Reynolds will favor me with a specimen of the mysterious writing I think I will be enabled to correctly classify it, if it corresponds to any known Semitic writing. Certain it is, it is impossible to tell what it is from the conflicting statements of Prof. N. and Mrs. D. Mrs. D. justifies her use of the term "hieroglyphic" in describing Mrs. R.'s writings, by stating that it bears an easily traceable resemblance to the hieroglyphic symbols, being a pen adaptation of them, "a characteristic of primitive writings which Mr. Coleman seems not to be aware of." I repeat, it is a misnomer to call an alphabetic writing "hieroglyphic." In the very article of mine which Mrs. D. criticised I distinctly state that the Phœnician alphabet, the parent, most probably, of all the other alphabets of the world, was derived from the hieratic forms of the Egyptian hieroglyphics, and that the English A B C's are modifications of Egyptian hieroglyphics. I also stated that the Assyrian uniform characters were modifications of Akkadian picture-symbols or hieroglyphics. Strictly speaking, they were not "pen adaptations" of them; but let that pass. As I have familiar acquaintance with the hieratic hieroglyphs supposed to be the parent forms of the Phœnician alphabet (see Taylor's "Alphabet," p. 99; Clarke's "Semitic Alphabet," table ii), it is seen how uncalled for and absurd is Mrs. D.'s ascription to me of ignorance of the resemblances between the primitive alphabets and the hieroglyphs of which they are "pen adaptations" (?). It would be as correct to call the modern English letters hieroglyphics as to thus designate the alphabetic Assyro-Babylonian, whether of the primitive Phœnician or the Aramean type; though, of course, the latter resembles the hieroglyphic originals more closely than the more modified English.

The resultant of the discussion is this: It is absolutely impossible for any one to determine with any certainty in what language or in what characters the Reynolds writings are produced.

QUOTATION FROM THE RELIGIO-PHILOSOPHICAL JOURNAL IN PROF. MONIER WILLIAMS'S RECENT WORK ON INDIA.

Shortly after their publication I sent copies of the JOURNALS containing my articles on Krishna and Christ, etc., to Monier Williams, Professor of Sanskrit in Oxford University, England, and one of the best English Sanskritists. In a very excellent work since published by him, on "Religious Thought and Life in India" (Part I. p. 256), I find a long quotation from an article in one of the JOURNALS sent him. At the termination of a chap-

ter on "Demon-worship and Spirit-worship," in which is described the methods employed in India to exorcise evil spirits and counteract their noxious influences, a belief in the existence of which is widely prevalent in that country, Prof. Williams adds the following: "I also add a statement of one part of the creed of American Spiritualists in the present day (written by Rev. C. Ware, and quoted in the RELIGIO-PHILOSOPHICAL JOURNAL), as offering many curious analogies to ideas current in India for centuries before 'Spiritualism' was ever heard of in Europe or America." Following this is the quotation from Mr. Ware in which he asserts the existence of myriads of earth-bound spirits in our planet's atmosphere, criminal and vicious, who are constantly exerting their baleful influence upon the inhabitants of earth. Very naturally the Professor supposed Mr. Ware to be an American voicing the views of American Spiritualists, as the JOURNAL is an American paper; but in fact Mr. Ware is a well-known English clergyman of spiritualistic proclivities, whose remarks on evil spirits were copied by the JOURNAL, I think, from an English spiritual paper. It is true that similar ideas are held by a portion of the American Spiritualists; but, as the readers of the JOURNAL know, I have for years been combating all such crude theories of spirit obsession, and of the diabolical infestation of mankind, as illusive, unreal and largely absurd; and it is well known that, like myself, many of the best and wisest of the ranks of American Spiritualism, such as A. J. Davis, Maria M. King, and Elizabeth L. Watson, emphatically affirm that evil spirits do not in any manner influence mankind on earth harmfully or injuriously. In my judgment, and in that of many of the sounder thinkers in Spiritualism, Mr. Ware's theories on this subject are wholly untrue and a revival of ancient exploded superstitions.

REV. SAMUEL JOHNSON AND PSYCHOMETRY.

Rev. Samuel Johnson, recently deceased, was one of the ablest and most scholarly of the Free Religious school of thought. Graduating from the Unitarian school in theology he developed into a non-Christian Transcendental Pantheist. His three bulky volumes on "Oriental Religions and their Relations to Universal Religion," devoted to the religions of India, China and Persia respectively, will long endure, as a monumental record of his extensive scholarship, patient industry, and profound insight into the modes of evolution and predominant characteristics of the ancient cults of the Orient. In the third or posthumous volume of the series, just issued, "Persia," in my opinion the best and most valuable of the three, the following pregnant paragraph is found on pages 9 and 10; and thinking it might be of interest to spiritual thinkers, as evidences of Mr. Johnson's acceptance of the truths of nature underlying what is often called psychometry in America and Europe, I have copied it for insertion in the JOURNAL.

"The word, shaped by the organs of articulation, in the air, represents the speaker, and somehow impresses the remotest orb with his likeness. Am not I myself here on this sheet of paper, in my handwriting, every word penned an autograph—nay, photograph, made by the invisible sun of spiritual reflection? Do we not fling off impalpable aromas all the time so that, as the hound scents his master, the nerves of finer organism find us out by means of them, even when we have ourselves gone a thousand miles away? Do not people construct our traits and habits and beliefs out of a lock of our hair, or a few strokes of a pencil, down to minutest shades of character, as Cuvier built up a mastodon out of a few bones? Every atom of blood, brain, nerve that is in us—every stir of limb or feature—represents us. What is phenology, when the motion of your little finger betrays every secret of your inward behavior to the wise?"

Presidio of San Francisco, Cal.

Michigan State Association of Spiritualists
—Resolutions Passed at Grand Rapids.

At the late annual meeting the Committee on Resolutions reported as follows, all of which was accepted and passed unanimously: Resolved, That, believing alcoholic liquors, tobacco and opiates hurtful to body and soul, and their common use full of evil and degradation, we declare ourselves opposed to ardent spirits as a beverage, and to the common use of tobacco and opiates.

Resolved, That since the sins of parents affect their children, even to remote generations, we are under especial and sacred obligations to guard well our physical and spiritual life, that we do not fall into bad or injurious practices; that we hold ourselves under perfect control and use all the means in our power for our own development.

Resolved, That since crime is largely the outgrowth of wrong conditions in communities and families, and in the birth and training of children, for which the criminal is not personally responsible, our penal institutions should be conducted more on educational and reform principles, and capital punishment should never be allowed.

WHEREAS, Justice demands equal rights and responsibilities for all, as for the common good, therefore

Resolved, That we favor woman suffrage as just and beneficial to humanity.

Resolved, That we advocate the taxation of church property, because its exemption grants favors and privileges not in accord with justice or with entire liberty of conscience.

And also the following: Resolved, That we appreciate the importance, and commend the organization of societies for physical research, as helps to a better knowledge of man's physical faculties and powers, and of the laws of spirit influence and intercourse.

Resolved, That we oppose all laws to regulate medical practice, professedly framed to shield the people from quackery, but really devised by a portion of the medical fraternity and intended to give the monopoly to cure or kill to those who have diplomas, giving authority to do so in the regular so-called scientific way, as unjust, tyrannical and unconstitutional interference with sound and inalienable personal rights.

Resolved, That no body of men or board of examiners have any right to dictate who the people shall employ and pay as physicians or healers of diseases; that if any such board or boards are appointed, they certainly should be made up of persons of the allopathic, homœopathic, electric and clairvoyant and magnetic schools, each of which are favored by large portions of the people.

Resolved, That Spiritualism has come to stay. To make it a blessing to humanity, as intended by the Spirit-world, we recommend its advocates, friends and investigators to organize neighborhood councils or circles of ten persons or less, with the wisest, best member as leader, to meet periodically to discuss the subjects germane to Spiritualism; and to send delegates to the next and succeeding conventions of this body, prepared to give their views and best convictions upon the following subjects:

1. To what extent and how shall we give our time, money and services to this cause.
2. Is it our duty as a proper means of growth to discuss principles rather than personalities, both in our private as well as public circles?
3. Are aspiration and prayer proper aids to spirit growth and communion, and should they be encouraged?
4. Are there lying, deceitful and selfish mediums and spirits, and if so, how shall we treat and reform them?
5. What are the proper relations of the sexes—their duties, privileges and obligations?
6. Medical and professional clairvoyance, magnetism and mesmerism. How to be regarded, protected and developed.
7. Our public speakers. How shall they be sustained?
8. Woman suffrage and the temperance question. What shall we do with them?
9. Rights of labor and capital. Their relations, and especially how the laborer shall secure his just reward?
10. Domestic, public and legislative education. How best developed, sustained and applied.

Resolved, That so far as practical and consistent with the business of future conventions we recommend that one or two of the foregoing topics be taken up, discussed and considered at each session, and that the subjects for such discussion be selected and announced for such session in advance.

Resolved, That so soon and so fast as results justify, we recommend the combining and organizing of these neighborhood circles into larger ones.

Resolved, That we appreciate the importance and commend the organization of societies for physical research as helps to a better knowledge of man's psychological faculties and powers, and of the laws of spirit influence and intercourse.

Resolved, That we cordially commend The New Era, the new paper of this city, to the patronage and support of our friends and of the Association.

A French woman, who has been only a short time in Macon, Ga., is creating a great sensation, especially among the negroes, by drawing teeth in public, free of cost, and then selling nostrums for all sorts of ills. She drives to her stand in Third Street, every afternoon, preceded by a brass band. Fully 3,000 people gathered about her one day, for dentistry or other treatment. The negroes believe that her cures are miraculous. Some deem her an angel; others think that she is

in league with the devil. One of her patients was a colored woman who was so helpless that she had to be lifted into the doctor's carriage. She was anointed and rubbed a little, and immediately jumped up on her feet, and walked off, followed by a throng of chattering people.

Disrespect for Hades.

Rev. Mr. Shedd, an orthodox D. D. of high standing, whose divinity has been doctored after the old school brimstone fashion, contributes a late article to the *North American Review*—a theological plea for eternal punishment. The secular newspapers treat it with small respect; the *New York Sun* calls it a fossil specimen, and it seems plain that the old fear of eternal fire is dying away. The *Christian Register* treats it and the whole question, in the following rational manner:

We have watched with interest to see the effect on the public mind of Rev. Dr. Shedd's defense of "Endless Punishment." A few orthodox papers freely commend this effort of their champion. To those of them who have felt the waning influence of this doctrine, such a defense seems needful. Thus, the *Golden Rule*, in an editorial echo of Dr. Shedd's article, says, "If ever there was a time when such inexorable logic as is here used was needed, it is the present." Our ability to agree with our neighbor will depend entirely upon the sense in which that word "needed" must be taken. If we are to understand by it that the doctrine which Dr. Shedd so vainly defends is gradually losing its hold upon orthodoxy, and some "inexorable logic" is needed for its recuperation, we find much reason to assent to the *Golden Rule's* statement. But, if it is meant that there is any other need in all the range of human necessities for Dr. Shedd's everlasting hell, we must beg leave to differ. Humanity does not need it. God does not need it. And, if God and humanity can get along without it, Dr. Shedd, we should hope, might be persuaded to find some other field for the exercise of his inexorable imagination.

Though we utterly repudiate Dr. Shedd's hell as a solid arraignment of the divine justice, let it not be inferred, as is too often done, that we do not believe in future retribution. On the contrary, we hold that future retribution is as necessary to vindicate the moral order of the world as future happiness. But this future retribution we consider not as an arbitrary infliction or penalty, but simply as an inevitable moral consequence of evil motive and action. Men enter the next life, we hold, with precisely the character that they have fashioned here. This fact furnishes one of the strongest motives for the development of character, as it should also remind us of the terrible consequences, here and hereafter, which may follow moral deterioration. To believe in a future retribution which is corrective and reformatory is one thing; to believe in endless punishment which is neither corrective nor reformatory is vastly different. The first view honors the moral law of the universe; the second contradicts justice, and proclaims the eternal cruelty of God.

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